Sir *John Meldrums* letter from *Hull*, to the Lord Generall on Wednesday last, of the taking of the Isle of *Ayoxam*, with a 100. Horse and their Armes, and six Barges Laden with Corne intended for *Newarke* Cavaliers.

A Number 6.

CONTINVATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 1. of *February* till Thursday the 8. of *February*. 1643.

Containing these Particulars, viz.

1. A true relation of setting forth the cause of the report lately spread about, of the *Lord Heptons* comming to the Parliament.
2. A true relation of Sir *Edward Deerings* comming to the Parliament, and what persons of quality are comming after him.
3. A true relation of the Queenes beeing at *Bristoll*, with the preparations at *Dryelin*, together with a Fleete of Shipping appointed for her Majesties safe landing in *Ireland*.
4. A true relation of a further Embassage to his Majesty from the Prince *De Harcourt*, and of the Embassadours departure the 8 of this instant *Feb.*
5. A true relation of 3. ships taken about the Islands of *Silly* or *Grimsbay*, together with the number of more *Irish English* intending to land in *Cornwall*.
6. A true relation of what Gentlemen in the Westerne Counties have laid downe their Commissions.
7. A true relation of the taking of 30 or 40. of the Parliaments Souldiers at or neere *Lym*, by the Lord *Paulets* Welch Army.
8. A true relation of a discovered Vault, wherein many Armes have beene hidden at *Mayden Bradley* in *Wiltshire*.
9. A true relation of Sir *Peter Ball* the Queenes Atturney, and of his Irregular proceedings in the County of *Devon*.
10. A true relation of the taking the Covenant by all Councellors, Attourneys, Solicitors in their severall Courts at *Westminster* the sixt of *February*.
11. A true relation of more collections of monies in *Flanders*, for the maintaining of the Papists rebellion in his Majesties Dominions.
12. A true relation of some prisoners committed to *Hurst Castle* in the Isle of *Wight*.
13. A true relation of Mr. *Murries* comming to *London*, and a report of the Earle of *Southamptons* comming also.
14. A relation upon the report of the Lord *Heptons* going to *Oxford* to bee tryed by a Councell of Warre.

London Printed for *F. Coles*, and *F. Leach*, & are to be sold in the *Old Bailie*

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to the Parliament, and otherwise from divers parts of this Kingdome.

From Thurſeday the 1. of *February* till Thurſday the 8. of *February*. 1643.

AS it was my fortune lately to heare a ſtory that the Lord *Hopton*, the Weſterne Champion hath laid downe his Commiſſion, I can thus much aſſure the world for truth, that when hee was in better or as good condition then he is now, or that when he was of greater power then he hath at this preſent, he proteſted and ſaid, that the greateſt and chiefeſt place of his birthwrite, meaning *Evercreech* in the County of *Somerſetſhire*, he would freely give that eſtate to the poore of that County conditionally he had never ingaged himſelfe in this unnaturall War; and being demanded the reaſon, and whether he thinkes he doth not his King and Country ſervice in a right, anſwered (true it is) for his Majeſties many gratious favours in ſending Letters of favour to forraigne States, and the title of Honours his Majeſtie hath and ſtill beſtoweth upon me, I am bound in duty to doe my Soveraigne ſervice, but the daily Declarations and Proteſtations his Majeſty hath ſet forth for the maintaining the Proteſtant Religion for which upon my honour I will ever live and die, makes me at my wits end, for though his Majeſty promiſeth it in words, but by the influence of ſome Court Pharaſies too neere the

Royall

Royall Councell, it is not performed in deede; and that it is too too apparent in plaine termes the Religious Gentlemen now living are accounted Puritants, that thereby the Papists may have some colour of arising discords and divisions. Therefore if this gallant and ever renowned Gentleman of the West shall at last consider with himselfe his poore neighbouring friends, wives and Widdowes daily cursings thundered out against his Souldiers Plunderings, Robbings, and Ravishings, hee may perhapps at last bid the Cavalry farewell, though not yet come as reported, and therefore be no further deceived in this report, for at present wee heare no otherwise, but that he is preparing and comming againe towards the Southerne Parts, which may bee said a comming but for laying downe his Commission or comming to the Parliament, I beleeve in short it is as true as that Idolaty and Romish superstition have hetetofore beene established and maintained in this land by Act of Parliaments.

It is no noveltie to heare of the returne of Sir *Edward Dearing* by relation it was his aime to bring along his fellow Knight of *Kent* Sir *Iohn Culpepper*, but Sir *Iohn* being not acquainted with Court dissimulations, but uttering plaine dealing in his speech before the Counsell at *Oxford*, his Majesty by the Lord Treasurer *Cottingtons* perswasion, committed him to safe custody, Master *Richard Thornhill* sonne and heire to Sir *Tymothy Thornehill* is by report upon his march towards *London*, and whether his comrade the Major of *Feversham* which brake prison together doe accompany him hither, the certainty of neither is not yet known, the revolt of this Master *Thornehill* did greatly perplexe the Father Sir *Tymothy*, who to all true hearted Gentlemen bee it spoken, that rather then he would falsifie the trust now imposed on him by the Parliament, or by or thorough his meanes consent that popery should raigne in this Kingdom, he hath raised a troop of Horse at his owne cost and charges, and though aged, protesteth that the meanest and poorest of his Souldiers shall not be set on that designe in which he will not first venture himselfe. There was a report that the Queene was weary at *Oxford*, and going for *Bristoll*, from thence to *Ireland*.

And that her Majesty is at *Bristoll*, & on the first faire wind intendeth to

to go for *Divelin*, and that by letters late there hence, it is certified that a houſe furniture and all kinds of Proviſion is all ready made and provided for her comming, her Majeſty is valued a rich prize and therefore all the ſhiping that can poſſibly be ſpared out of the Northweſt havens are making ready for her ſafe transportation and landing, her Majeſty I beleeve would be a farr greater prize then the three ſhipps taken about *Grimſebay* or *Silley*, intending to land five hundred *Iriſh* Souldiers more there, the which ſhips if it would pleaſe the Generall ſtate to land the Souldiers, and them to remaine on the Coaſt, it muſt of neceſſity hinder, or ſtop, the Shiping from thence to Saint *Malloe*, which by all relation hath & ſtill doth come great ſtore of Armes and Ammunition to ſuply the Corniſh Choffes, with all for want of which heretofore was the greateſt cauſe of the Cavalryes raiſing the ſiege before *Plymouth*, Maſter *John Arundell* of *Trerice* Sheriffe for that County of *Arundell*, and one and the principalceſt mutitineers in that Countie hath poſſeſſed himſelfe of the Lord *Hoptons* ſanctuary *Pendennis Caſtle*, and at the Fort of Saint *Maw*, he heaps up for a dead Yeare, all manner of proviſions what ſoever.

The Lords, the States, Embaſſadors is gone to his Majeſty, and with whom by conſent of the Lords and Commons in Parliament Mounſieur *Courthill* cheiſe Gentleman to the *French* Ambaſſador, is gone with another Meſſage to his Majeſty, the effect of which is not knowne, and whether the Ambaſſador doth remaine here till he receive Anſwere thereof, it is not certaine, though the Ambaſſador hath appointed Thurſday next to go towards *Dover*; God ſend him a faire wind with ſpeed, I have twice or thrice tould yee, that the Cavalry Weſtward, I meane thoſe of worth, had laide down their Commiſſions, Sir *John Heal alias* mend little, doth ſtill go on in his undertakings, being cherſhed by his Neighbours the Lord *George Digby*, and Maſter *Philips* of *Mountague*, Mr. *Speak* though an Infant in age and brother in Law to Maſter *Philipps*, hath and doth ſtill labour to draw the hearts of the diſaffected partie to the obedience of King and Parliament, and for certaine before the laſt Declaration ſet forth by conſent of both Kingdomes, wherein mention is made that all thoſe that ſhall come in to the

Parliament

Parliament or trance part of the Parliaments Armies shall find mercy, in Life, Liberty, and Estate, he hath not only laid downe his Commission for which he was termed a Coward, but most part of his Souldiers formerly under his Command, especially his Tennants about *Ibmaster*, are quite gone out of those parts, and though the Lord *Pawletts* Welsh had seized upon the Road between the Forrest of *Hatch*, and *Lym*, thirtie or fortie, yet a hundred and fiftie more came safely to the Governour of *Lym*, where of, of note in that County, Master *Speake*, Master *Bassett*, Master *Windham*, and others to the great disheartning of the Cavalry there, there is a letter from a place called *Maiden Bradley* in *Wiltshire*, certifying that Master *Arrundell* the Papist hath lately raised a mount, and of his owne cost and Charges at and before within his House he keepeth a continuall Garison, amounting neare unto one hundred Souldiers there, and by credible other testimonies, hath provision, for an whole yeare, and sundry sorts of Armes, besides he hath lent his Neighbour and freind Master *Edward Seymour* 500. Men, Armes, which for many yeares hath been horded up in a vault and but lately discovered. From the Northren parts we have had fresh reports every day & although no certainty from the *Scoth* Army hath been spred abroad sine their summoning the Counties of *Northumberland*, &c. yet we are assured that Coales are shiping and intend for *London* the next faire winds, upon the first report of the *Scotch* entering this Kingdome in *Yorke*, there was a question who or should be the Major in Mr. *Cooper* the Archer his roome, Master *Heinsworth* the glasse Iustice refusing, it is by relation committed, but whether he hath reconsiled himselfe to the Governour, Sir *William Savile* we have no further inteligence thereof. I had almost come out of the Westerne parts and not acquainted the world with Sir *Peter Ball* the Queens Atturney his proceedings, who during his residence in *London*, was privatly working p otts against the State, he laboureth the like in his native Country *Devon*, and none more powerfuller or greater in favour with Prince *Maurice* then this new upstart Knight Sir *Petter* since his comming from *Oxford*, he hath put all Gentlmens estates in Order, *alias* disorder, and sequestreth the Estates of

all

all those that doth make the least shew of their affection to Parliament proceedings, but what auntient presidents he can produce for these irreguler proceedings, time will make appeare.

At the Court of Chancery where the Lords and other Commissioners of the Parl. Broad Seale sate this present sixth of *February*, divers Councellers, Attornyes, Sollicitors, and other the Clarkes then present; tooke the said Covenant formerly appointed to be taken by both Houses of Parliament after which, at the Kings Bench, Common-pleas and Exchequer, the Attorneyes, and the seuerall Clarkes belonging to each Court there received the said Oath accordingly, All the Knights, Cittizens, and Burgesses of the Commons House, have formyly received the said Covenant, 4. only excepted which fowre desiring some time to consider there of was for the present expelled the House and appointed a day for their speedy receiuing thereof or an absolut refusall, which this present seuenth of *February* is the day appointed for that purpose, which we shall heare further anone about the certainty hereof. we have heard but of litle valour done this weeke in either Armies, save that at the siege before *Nantwich*, but being it is sufficiently expressed by many writers, all which concurring I will forbeare further expression, onely thus much, the most part of the *Irish English* came over with the L. *Dungarvan* Earle of *Corke*, and those that are native *Irish* if proved to be Rebells in the rebellion of *Ireland*, they shall be proceeded against by Marshall Law, and other the prisoners there taken after the Oath is tendered unto them, and they receiving the said Covenant shall be put to their choices whether they will serve the Parliament or desire to returne to their severall habitations, provided that if they or their friends live not in those parts where the Cavaldry hath predominancy, to which agreement for the ease of the State, the Commissioners in those Counties have generally condiscended unto, I will conclude and finish with the effect of a Letter sent to a Marchant upon the Royall Exchange, dated from the Vniversity of *Doway*, that from the Irish Iesuite to the beggerly Gray Fryer there is still preparation for the supply of *Ireland*; and though no Armes can bee spared in those Provinces to send to the English or Irish Papists,

yet

yet they have raiſed great ſomes of money towards the maintenance of the warres with the Papiſts againſt the Proteſtants of his Majeſties three Kindomes.

Since the laſt weekes Intelligence from *Garneſy*, and of the Malignants comming to *London*, it is certified that *Pryor Grymes*, the Kings Receivour, and Mounſier *de Roſwell* are landed in the Iſle of *Wight*, ſince which are committed to the Captaine of *Huſt Caſtle*, Captaine *Kidvile* bayliſe of the ſaid Iſlaind, formerly committed by the Lord Admirall and there alſo priſoner, have petitioned his Excellency for his enlargement, but by ſeverall teſtimonies having beene proved that he is one of the chiefeſt actors that have reduced the inhabitants to evill, and that firſt brought the infection of Malignancy amongſt them: order hath beene given for his ſtill impriſonment, & his eſtate to be ſequeſtred for the uſe of King and Parliament; Sir *David Murry Vice Vdmirall*, to Sir *John Pennington*, made an attempt to releive Sir *Peter Oſborne* Governour of the Caſtle, but from the three Forts newly fortified by Colonell *Ruſſell*, there came ſuch ſalutations that his ſhips ſoone made off to the Sea, and on a Rock like to be ſplitted, came immediatly from thence with out landing Proviſion and Ammunition, according to Sir *Peters* expectation.

I have obſerved Propheſies ſometime comes to paſſe, as the comming of Sir *Edward Deering*, Maſter *Murry* and ſome others from *Oxford*, all comming unexpected, but Maſter *Murry* one of his Majeſties Bed-Chamber, makes men admire who from his Infancy he and his predeceſſors have had the honour to be the Kings ſervants, and for him to leave the Court at laſt, ſure it is a ſigne their ſport is at beſt, and no doubt but within the time limited in the late Declaration, the Lord of *Southampton*, *Dunſmore* and others, will take hould of the ſaid Declivation, and come accordingly, yet many there are and Gentlmen of great worth whoſe

ſonns

sons are at *Oxford*, yet their Fathers good Commonwealthes men, I can heare no certainty of any further news from the *Scotts* then what I have before declared, and although there is now extant a report that the *Scotts* have lately taken 700. Common Souldiers, and five Troops of horse, yet I cannot assure it for truth. Many there are that upon the report of *Hoptons* comming to *London*, gave out that his Iourney if so intended was stopt by Messengers from *Oxford*, and that he was Commanded to make his repaire thither, and the reason as I can gather is thus, that for his neglect and cowardlinesse in not sending timely releife to *Arundell Castle*, and carelessly suffering Sir *William Waller* to take the 200. and odd Prisoners at *Olton*, in *Hamp-shire* his greatnesse is sent for, and proclaimed Traitor and to be tryed by a Councell of Warr, but mybeleefe in this, is as the first.

For further news from the Northern parts by letters from Sir *Iohn Meldrum* to his Excellency the Earle of *Essex* and read in the house of Commons, on Wednesday we have certaine inteligence, that Sir *Iohn Meldrum* with a considerable partie from *Hull*, entred the Isle of *Ayoxam* and by a valliant encounter gained a great worke raised by the Enemy there and eight peeces of Ordnance, a Troope of Horse and their Armes with divers Prisoners of note, and further tooke in the River, six small Barkes or Barges with flat Bottoms covered over the top, laden with Corne and other Marchandize, intended for the Enemy at *Newarke*, and proves a good prize to supply Sir *Iohn Meldrums* Forces and our party at *Hull*.

This is Licenced and entered according to Order.

A CHRISTIAN PLEA FOR INFANTS BAPTISME. OR A CONFVTATION OF

some things written by *A. R.* in his Treatise, entituled, *The second part of the vanitie and Childishnesse of Infants* BAPTISME.

In the Answer whereof,

The lawfulnesse of *Infants Baptisme* is defended, and the Arguments against it disproved, by sufficient grounds and forcible reasons, drawn from the sweet fountains of holy Scripture.

S. C.

Deut. 4. 37. *Because he loved thy fathers, therefore he chose their seed.*
Jer. 30. 20. *Their Children also shall be as aforetime.*
Isa. 65. 23. *They shall not labour in vaine, nor bring forth in feare: for they are the seed of the Blessed of the Lord, and their off-spring with them.*
Acts 2. 39. *The promise is unto you, and to your Children, and to all that are a far off, even as many as the Lord our God shall call.*

LONDON:
Printed by *T. P.* and *M. S.* and are to be sold by *Ben. Allen* in *Popes*-head-Alley. 1643.

Printed by T. P. and M.

A CONFVTATION OF SOME things written by *A. R.* in his Treatiſe, intituled, *The ſecond part of the vanitie and Childiſhneſſe of Infants Baptiſme.*

In the Anſwer whereof,

The lawfulneſſe of *Infants Baptiſme* is defended, and the Arguments againſt it diſproved, by ſufficient grounds and forcible reaſons, drawn from the *ſweet fountains of holy Scripture.*

M^r. *A R S*

YOur former Treatiſe (intituled, *The vanitie of Childiſh Baptiſme*) being anſwered, I (according to my promiſe made unto you in that anſwer*) doe now proceed to anſwer this your other Treatiſe (which you have intituled, *The ſecond part of the vanitie and Childiſhnes of Infants Baptiſme.*) And (I conceive) it is the Treatiſe whereof you ſpake in your *vanitie of Childiſh Baptiſme* *, wherein you ſay, that *the grounds which Seperates and ſome others urge for the baptizing of Infants, ſhould be anſwered.*

* Pag. 28. lin. 31, 32.

* Pag. 29. lin. 30, 31, 32.

And here (in the beginning of this your ſecond part) you ſay, * *Having formerly treated of the Baptiſme of the nationall Church, you have now thought it meet likewiſe to conſider the grounds upon which the ſeperated, and ſome other Churches doe baptize their Infants, which* (you ſay) *are from ſeverall places of Scripture.* But in anſwer to your firſt Treatiſe (*pag.* 27. *line* 26, 27, 28, 29.) I there tell you, that theſe [ſome others] beſides *Seperates*, I know not who they are, and if they are not ſeperated from the unclean thing, they are ſtill uncleane.

* Pag. 1.

And though ſuch may bring good grounds for baptizing of *Infants*, from ſeverall places of Scripture; yet they cannot bring good grounds to warrant any *Churches* to baptize, that are not ſeperated from Idolatry, and doe not cleave unto *Chriſt* in puritie, in his viſible way of worſhip.

But thoſe that are ſo ſeperated indeed, may [very juſtly] alledge Scripture to juſtifie what they do in things of this nature, for of all *Churches* and people in the world, they are the moſt holy and ſincere, yea and cleave cloſeſt to the *Rule*. And they in baptizing their *Infants*, do that whereunto they are bound by the *Covenant*, which both they and their holy *ſeed* are under.

Whereas you ſay, the *grounds are from ſeverall places of Scripture, eſpecially theſe five, which you promiſe to examine in order.*

I anſwer; I know not what five you meane, for you have not ſo plainly diſtinguiſhed them, whereby wee may know how (in your book) to find them. But (it may be) you have not done it of ſet purpoſe, but through ſome over-ſight; for (in *pag.* 3. *li.* 16.) you ſpeak of *a ſecond* [*argument*] *from* [*places*] and (in *pag* 3. *lin.* 39.) you ſpeak of *a third* [*argument*] (from 1 *Cor.* 7. 14) The fourth (in *pag.* 12. *lin.* 40.) is expreſſed to be *the fourth Scripture*. As (in *pag.* 1.) *Act.* 2. 39. is declared to be *the firſt*. But (in *pag.* 18. *lin.* 2.) you ſpeake of *a fifth* [*argument.*]

Now by this your diſorderly manner of proceeding, it appeares that you doe not performe what you promiſed (in *pag.* 1.) where you ſay, *the grounds are from ſeverall places of* [*Scripture*] *eſpecially the* [*five,*] *which you there promiſe to examine in order.*

THe firſt (you ſay) is that in *Act.* 2. 39. *The promiſe is to you and your children.* But *this Text* (you ſay) *is to no purpoſe in the poynt.*

To which I reply, that this your bare affirmation will not beare the leaſt weight in the ballance of *Gods* Sanctuary: for this *promiſe* ſpoken of by *Peter*, is the promiſe of *eternall life*, and all thoſe who are *heires* of this promiſe, are the right *Subjects of Baptiſme* ⁎. But the *Infants* of *beleevers* are *heires* of this promiſe; for ſo the tener of the whole *Scripture* declareth: There is no place of *Scripture* which deſcribeth the bleſſednesſe of the *parents*, but it alſo includeth their *Infants*; yea in this place *Act.* 2. 39. where *beleevers children* are

⁎ Act. 10. 47.

men-

mentioned, *their Infants* are meant. As ſhall be more clearly proved in anſwer to your next objections following. And this being prooved, it followeth that they are the right ſubjects of *Baptiſme*.

But you ſay, *it is not there ſaid of Infants, but to your Children, not promiſes, but promiſe.*

To which I reply, that this your Anſwer is of no weight, for *Infants* are *Children* as well being *young* as *old*, and this great *promiſe* of *God*, includeth *promiſes*: for though *Gods* great promiſe (in generall) be but *one*, yet in particular it is *divers*.

But ſeeing you ſay, *it is worthy enquiry to know what is meant by you and your Children*, I will (by Gods aſſiſtance) prove unto you, that it is meant of *beleevers* and *their Infants*. Conſider therefore that the Apoſtle doth not onely diſtinguiſh them from their *parents*, by the title *Children*, and alſo from *thoſe afar off*; But he likewiſe declareth them to be thoſe *children* to whom the *promiſe* appertaineth as well as to the *parents* themſelves: which doth plainly ſhew that it ought not to be underſtood, as if it were ſpoken of [all] their *Children* (both *godly* and *wicked*) but of all thoſe *Children* who doe not degenerate from the ſteps of their *holy parents*; which *ſinne* of *Apoſtacie*, (or *degeneration*) you cannot juſtly lay to the charge of beleevers *Infants*, who never ſinned actually *: It is a ſure truth, that the ſinnes of the *parents* being forgiven, the Lord will not impute the ſame unto their *Infants* *. Originall ſinne (I ſay) taketh no more hold on the *Infants*, then on their *parents*, and touching *actuall ſinne*, they are as cleare as their *parents* *. But the like cannot be ſaid of [all] their *children* of ripe yeares *.

Wherefore it plainly appeareth, that the *promiſe* is made *generally* to all the *infants* of the *faithfull*, howbeit not to all their *Children*, but onely to ſuch as abide in the ſteps of their *righteous parents*, amongſt which holy *children*, the *infants* of *beleeving parents* are not the ſmalleſt number.

Seeing then that the application of the *promiſe* of *life* and *ſalvation*, belongeth to the *infants* of *beleeving parents*, as really as to the parents themſelves, or any other of their *children*. It is evident that they have *right* to *Baptiſme*. Wherefore *this text* which you ſaid, *is to no purpoſe in the point*, you may ſee to be of great weight concerning the point, and this will clearly appeare unto you (I hope) by that time you have weighed it well.

Conſider, (I pray you) how that theſe converts upon the

* Mr. *Spilsbury* ſayth, the word cõdemns none, but with reſpect to actuall ſinne. See his Treat. of *Bap. pag.* 11 *lin.* 30.
* Sinne remitted, is not imputed, unleſſe it be acted again.
* Exod. 20. 6.
* Ezek. 18. 10, 11, 12, 13.

preaching of *Peter*, *were pricked in their hearts, and ſaid unto Peter and the other Apoſtles, Men and brethren, what ſhall wee doe?* When the Apoſtle *Peter* ſaw that they were come thus far, he bid them *repent*, which doth not argue but that they repented before (for they were pricked in their hearts) but now *Peter* urged them to manifeſt their *repentance*, and ſheweth them how they ſhould by *faith* reſt upon the *promiſe* of *God* and he doth not limit it to [a] *promiſe* onely, but ſayth [*The*] *promiſe is to you and to your Children* (namely,) the chiefeſt *promiſe* [a remedy anſwerable to their diſeaſe*.]

* Ila 61. 28. Act. 2 v. 23.

And though the promiſe *was* made unto them, and to their *children*, yet if any of their *children* were a *whoremonger*, or *Idolater*, or a *Rayler*, or a *drunkard*, or the like; the *promiſe* appertained not unto him. * Therefore by *Children*, he doth not here intend all their *Children*, both good and bad; *for then impenitent perſons and true Saints have ſhare and ſhare-like in the heavenly riches*; which were *blaſphemie* * ſo to affirme, that ſuch *Iſmalites*, or *Edomites* (though the *ſeed* of *Abraham* according to the *fleſh*) ſhould have right or intereſt to the *promiſe* or *ſeale* thereof; but as this *promiſe* is *holy*, ſo it appertaineth and is to be applyed only to thoſe who ought to be judged *holy* perſons, * in *Covenant* with *God*, having the *righteouſneſſe* of *Jeſus Chriſt* imputed unto them: Now that the *infants* of *beleeving parents* are in *Gods Covenant*, and are made *righteous* by *Jeſus Chriſt*, is proved (*in the anſwer* * *to your firſt part*) and may further appeare unto you by the former conſiderations, which I have here related, therefore let *thoſe* premiſes *there*, and *theſe here*, be diſcreetly weighed, and then it will evidently appeare, that this *promiſe* mentioned (in *Act.* 2. 39.) appertaineth to the *infants* of *beleeving parents*, as well as to the *parents* themſelves, though ſome of the *Children* of *beleeving parents* have no greater a ſhare in this gracious *promiſe* then the *infants* of both *unbeleeving parents*.

Ezek. 18 10. 13.

* 1 Cor 6 9, 10, 11. Rev. 21 8.

* Rev. 2. 9.

* Iſa. 4. 3.

* Pag. 8. 21, 22, 23, 24, &c.

Your next words are theſe;

A R Pag. 1. Pag. 2.

In both theſe wee ſhall be ſatisfied if wee looke back into the former part of the Chapter, where when the gifts of the holy Ghoſt were given forth upon the 120. *and they ſpeaking in divers tongues, and the Jewes thereupon, ſome marveiling, ſome mocking, and ſaying, they were full of new wine,* ver. 13. *Peter hereupon ſtands up and ſpeaks to the Jewes thus; Theſe men are not drunke as yee ſuppoſe, but this is that which is ſpoken by the Prophet* Joel, *that in the laſt day,* (ſayth God) *I will powre out my Spi-*

rit

rit upon all flesh, and your sons and daughters shall prophecie, &c. ver. 15, 16, 17. *And immediately when he had thus spoken, he preached unto them Jesus Christ, whom they had murthered, and whom though dead and buried, yet God had raised up, and who being by the right hand of God exalted, and having received of his Father the promise of the holy Ghost, had shed forth this which they did see and heare,* ver. 33. *As if Peter should have sayd to the Jewes thus; Wee are not filled with Wine as yee suppose, but are filled with the Spirit, promised to our fathers long since, that should be powred forth in these our dayes, and that their sonnes and their daughters should prophecie, which is now fulfilled upon us their sonnes and daughters, and may be also powred out upon you and your Children, to make you all prophecie and speake with tongues as we doe: for you and your Children are all the sonnes and daughters of the Jewes, &c.*

I answer. All which you have sayd here, is able to give no satisfaction, concerning the matter in hand; for as much as (though you have cited some verses which you thought would make for your advantage) yet you have omitted, *ver.* 21. which is most materiall and pertinent to our present purpose. Moreover, you have not done well in taking upon you to be the *Apostle Peters spokesman* (or interpreter of his meaning) before you had minded his *Speech* better, then it appeareth you have done; for we reade not that the *Apostle Peter* told them, that they and *their Children should* (or might) *all prophecie, and speake with tongues* (as he and some others did) much lesse doth he yeeld such a famed reason (to wit) *because they were the sonnes and daughters of the Jewes, &c.* as you would import he did; which doth not sound according to *truth*. But this indeed you ought to have minded that (in the *Text* alledged), there is something else of greater weight and consequence, then the bare *prophecying* or speaking with *tongues**, for whereas the *Apostle* saith, [*The*] *promise*] he speaketh of that which is *generall* to every *beleever*, both *young* and *old*. The truth of this appeareth from the expresse words of the *holy Ghost*: Act. 2 39. *The promise is to* [*you*] *and to* [*your Children*] *and to* [*all*] *that are afar off* [*even as many as the Lord our God shall call*] But to speak with *tongues* and *prophecie*, is not *common* to every *beleever*. Therefore this *promise* (which appertaineth *generally* to [all] *Saints*) is something else then the bare *prophetying*, or speaking with *tongues*. Wee know that *God* can make open wicked men to *prophecie*, and the *Beasts* of the *feild* to *speake* with *tongues*, without giving them any *promise* of *Eternall life* [as may appeare

* See *Act.* 2 39. compared with ver. 21.

peare unto you by the ſtorie of *Balaam* and his *aſſe* *] whom wee muſt not therefore ranke with the *ſonnes* and *daughters* * (mentioned in *Joel* *) or with the holy *Children* (mentioned in *Act.* 2. 39.) for then by the ſame *Rule*, *falſe Prophets*, and *unreaſonable creatures* muſt be *baptized*; which to think would be very abſurd. Wherefore it evidently appeareth, that this *promiſe* is a *promiſe* of ſomething elſe then a bare *prophecying*, or ſpeaking with *tongues*.

* Numb. 22. & 23. & 24. & 31. 8.
* Jude 11.
Rev. 2. 14.
* Joel. 2. 28.

Conſider (I pray you) that *Eternall life* is that which appertaineth to *beleevers* onely [a], and is diſtributed to every one of them [b], but ſo is not *Prophecying*, or ſpeaking with *tongues* [c]. This *promiſe* of *Eternall life* was made to *Adam*, and all the *members* of *Gods viſible Church* then [d], and eſtabliſhed with *Abraham and his ſeed in their Generations* [e]; and this heavenly and *Evangelicall promiſe*, is here *repeated* by *Peter* [f], and *applyed* to all *beleevers* and their *ſeed* [g].

a Joh. 3. 36.
b Joh. 6. 35. 51. 54. 57, 58
Joh. 10 28, 10.
c 1 Cor. 12. 28, 29, 30.
d See *Gen.* 3. compared with Cap. 4. 16. & Cap. 5.
e Gen. 17. 7.
f Act. 2. 21.
g Ver. 39.

And though wee ſhould be furniſhed with the externall gifts of the *holy Ghoſt*; and evidently perceive the *devills* to be *ſubject unto us, through the name of Chriſt*, and ſee *Sathan fall downe as lightning from heaven*; at the ſight whereof we might have cauſe to *rejoyce*! yet wee have more cauſe of *joy, that our names are written in the Lambs book of life* [h].

h Luk. 10. 17, 18, 19, 20.

This *eternall life*, is a *life* above all *lives*, and to be deſired above all things in the world, and the *promiſe* of this *eternall life*, *Peter* applyeth to *beleeving men*, and *women*, and *their holy ſeed*. And though in the ſame *promiſe* is included divers things, which *God* diſtributeth unto ſome of his *Saints*, and not to other ſome, yet the chiefe thing *promiſed* is *life* and *ſalvation* through *Jeſus Chriſt* (whereof all *Saints* are partakers) without which all the *prophecies* and *tongues* in the world will availe us nothing.

And though the *infants* of *beleevers* be not capable to *prophecie, or ſpeake with tongues*, yet I doubt not but they are *holy* [i]. *Jeremiah* [k] and *John Baptiſt*, were *ſanctified* by the *holy Spirit* [in the *wombe* [l]] and ſeeing that *beleevers* have the *like precious faith* [m], they have alſo the *like precious priviledges* [n].

i 1 Cor. 7. 14.
k Ier. 1. 5.
l Luke 1. 15.
m 2 Pet. 1. 1.
n Rev. 22. 14.

Whereas you ſay, [o] *So then by this time wee may ſee what is meant by the promiſe* (to wit) *the gift of the holy Ghoſt*.

2 Cor. 12. 12, 13.
Eph. 2. 13. & 3. 6. 8.
Rom 10. 12.
o Pag. 2. lin. 24.

I anſwer; It cannot appeare any thing at all the more for this your expoſition, neither doth it yet appeare that you underſtand the meaning of the *holy Ghoſt* in this place; for if you did, I thinke you could diſtinguiſh between the externall gifts of the *holy Ghoſt*, and

and the *promise* of *eternall life*. Conſider therefore how that *Peters* application of the *promiſe* is a reaſon which he yeeldeth of his former ſpeech; *and you* (ſaith he) *ſhall receive the gift of the holy Ghoſt*: [*for*] (or becauſe) *the promiſe is to you, and to your Children*. Even the *promiſe* of *ſalvation* and *redemption*, ſpoken of in *Joel* 2. 32. *And it ſhall come to paſſe, that whoſoever ſhall call upon the name of the Lord, ſhall be delivered: for in mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call*. Compare with this the words of *Peter*, Act. 2. 21, 39. and it will evidently appeare that this promiſe (ſpoken of in *Act.* 2. ver. 39.) is the promiſe of ſalvation. *Joel* ſayth, *And it ſhall come to paſſe, that whoſoever ſhall call upon the name of the Lord, ſhall be delivered*. And *Peter* rehearſing this promiſe ſayth, (*Act.* 2. ver. 21.) *And it ſhall come to paſſe, that whoſoever ſhall call upon the name of the Lord, ſhall be ſaved*. *Joel* (in application of the *promiſe*) ſayth; *For in mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call*; *Peter* (in application of the *promiſe*) ſayth, (to thoſe Converts which were pricked in their hearts, and asked counſell of the Apoſtles what they ſhould doe) *The promiſe* (ſayth he) *is to you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call*.

* Joel 2. 32.
Act. 2. 39.
Rom. 10. 13.

I beſeech you, weigh the Sentences; He doth not ſay; Whoſoever ſhall call upon the name of the Lord, ſhall *prophecie and ſpeak with tongues*: *This is not* [*the*] *medicine which was applyed to heale the wounded-broken-hearted-ſoules, converted at his Sermon*: But he ſpeaketh of that which is of a higher nature, he applyeth a more effectuall and ſpeciall medicine unto them, a more ſinguiar cordiall: *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved*. And this is that which the Apoſtle *Paul* ſo much inſiſteth upon, *Rom.* 10. where in the relation, interpretation, application, and proſecution of (his text in) *Deut.* 30. 12, 13, 14. he ſheweth wherein the weight of the Saints glory and happines conſiſteth, *Rom.* 10. ver. 6. *The righteouſnes of faith* (ſayth he) *ſpeaketh on this wiſe: Say not in thine heart, Who ſhall aſcend into heaven?* that is, *to bring* [*Chriſt downe*] *from above*: ver. 7. *Or who ſhall deſcend into the deepe?* (that is) *to bring* [*up Chriſt*] *againe from the dead*: ver. 8. *But what ſayth it? The word is nigh thee even in thy mouth, and in thine heart*, (that is) *the word of faith which wee preach*: ver. 9. *That if thou ſhalt confeſſe*

Rom. 10. ver. 6, 7, 8, 9, 10, 11, 12, 13.

with

with thy mouth the Lord Jesus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be [*saved:*] ver. 10. *For with the heart man beleeveth unto righteousnes, and with the mouth Confession is made unto* [*salvation:*] ver. 11. *For the Scripture sayth, Whosoever beleeveth on him* [*shall not be ashamed:*] ver. 12. *For there is no difference between the Jew, and the Greeke: for the same Lord over all is* [*rich*] *unto all that call upon him.* And in ver. 13. he sheweth further wherein this riches consisteth; *For* (sayth he) *whosoever shall call upon the name of the Lord shall be saved.*

1 Pet. 2. 6, 7. Isa. 28. 16.

In consideration of these things, we may safely conclude; that the promise mentioned in *Act.* 2. 39. is the same promise mentioned in *Joel* 2. 32. & *Act.* 2. 21. & *Rom.* 10. 13. Even the promise of eternall life and salvation by Jesus Christ our Lord.

But peradventure it will seeme strange unto some, that the *infants* of *beleevers* should be thought to be in the state of *salvation*, or to have the *righteousnes of faith*, or to be *confessors* of *Jesus Christ*, or *beleevers*, or *invocaters* of his *name*, considering that *they cannot manifest the same actually in their own persons.* But wee ought to note, that all these things are theirs by *imputation*; it is *imputed* unto them as if they had done the same in their own persons. Wherefore the *Lord* gave them the *signe* [a] and *seale* [b] of the *righteousnesse* of *faith*, which doth really demonstrate unto us, that the *infants* of *beleevers*, have the *righteousnes* of *faith imputatively*; otherwise the *Lord* would not have given them such a *signe*, whereby to distinguish them from those who were not in *Covenant* with him, and had not this *righteousnes* upon them. And touching their *confession* of *Christ*, all the *Jewes infants*, as they grew up to be capable, were to *confesse Christ*; according to this saying of the *righteousnes of faith*, which spake *on this wise* [c]; *Say not, who shall ascend into heaven, to bring Christ downe from above, &c.* And seeing *God* usually giveth *names* unto persons according to their *nature*, *state*, and *condition* [d], the *infants* of the beleeving *Jewes* having the name of *Jewes* rightly attributed unto them, they were *Jewes* (that is, *Confessors*) though they could not *actually confesse*: and the like may be sayd for their *invocation* (or *calling* upon the *name* of *God*;) So it appeareth that the *infants* of the *Jewes* had such a *holy state* and condition upon them, that the *visible imputation* [e] of *holy actions*, was conferred upon them, though they could not act the same. And the very like may be said concerning the *infants* of *beleeving parents* now; And seeing

a Gen. 17. 11.
b Rom. 4. 11.
c Rom. 10. 6, 7, 8, 9, 10, 11, 12, 13.
d Gen. 22. 28. Rev. 3. 12. & 11. 8.
e Heb. 7. 9, 10.

seeing that *salvation* appertaineth to the *infants* of *beleevers*[f], the *righteousnes* of *faith* is imputed unto them[g]; and therefore they ought to receive the signe and seale of the same *righteousnes*; for we are to account that *Jesus Christ* (*our righteousnes*) is a *Saviour* [in a speciall manner] unto all those who ought to be *judged righteous* persons in *Covenant* with him; and ought not to be accounted to have the *guilt* of *originall sinne*, but that they have it pardoned and done away through him.

f Luk. 18. 15; 16, 17.
g Mar. 16. 16.

But the *infants* of *beleeving parents* ought to be judged *righteous* persons in *Covenant* with *Christ*, and ought not to be esteemed to have the *guilt* of *originall sinne*; but that they have it *pardoned*, and done away through him, (as hath been proved before.)

Therefore wee are to account that *Jesus Christ* (our *righteousnes*) is a *Saviour* unto them in a speciall manner, as well as to their parents.

See *Mat.* 1. 21.

It is certaine, that the rarest Saint *in the world, though he professe and* confesse *never so much, yet he* (*being one of* Adams posteritie) *hath* originall sinne *from the houre of his* birth, *to the time of his* death, *yea and before his* birth, *he was* conceived in sinne; *So David sayth of himselfe,* Loe in iniquitie, (was I painfully brought forth) and in sin my mother conceived me, *Psal.* 51. 5. But herein consisteth the *Saints* happines, that all their *sinnes* are *remitted*[h] through *Jesus Christ*; so that the *Lord will not remember their sins*, not impute the same unto them; he counteth them *not guiltie*; he saveth *his people from their sinnes*; therefore is he called *Jesus* *; So *David* sayth, that *with Jehovah is bountifull mercy, and plentifull redemption. And he will redeem Israel out of all his iniquities,* Psal. 130. 7, 8. Now whereas it is said, *He shall save* [*his people*] *from their sinnes*; *He will redeem* [*Israel*] *out of* [*all*] *his iniquities.* Hereby is meant, all the sinnes of all his people (in *Covenant* with him) both young and old, both great and small. So *David* sayth, *Psal.* 115. 12, 13, 14, 15. *The Lord hath been mindfull, of us, he will blesse us, he will blesse the house of Israel: He will blesse the house of Aaron: He will blesse them that feare the Lord; both small and great. The Lord shall increase you more and more, you and your children. You are blessed of the Lord, which hath made Heaven and Earth.* And so (in *Isa.* 44. 3.) the Lord sayth to *Israel, I will powre my Spirit upon thy seed, and my blessing upon thine off-spring.* And (in *Isa.* 45. 25.) *In the Lord shall* [*all*] *the seed of Israel be justified, and shall glory.* By [*all*] *the seed of Israel,* he doth

h Psal. 32. 1, 2. Rom. 4. 6.

* Mat. 1. 21;

not mean *Apostates*, for they are not counted for the *seed*[k]; but this *justification*, and *glorification*, is *promised* onely to those that abide in the *Lord Jesus*[l]; and so *continue in his Church*; But the *seed* of the *faithfull* [in their *infancie*] cannot justly be sayd to depart from *Christ*, to aberate from his *Commandements*; to *Apostate* or *degenerate* from that *heavenly state*, wherein the *Lord* of his mercy hath planted them; therefore they are (as well in *infancie* as after) to be accounted *holy*, *justified*, and in the *new Covenant*, in the very promise of *Eternall life*, and freed from the wrath of *God* and *curses* of the *law*, and under *grace* and *mercy* through *Jesus Christ* our *Lord*; therefore it is apparent, that the *Lord* imputeth them *righteous* through him; so then they are *righteous* by *imputation*; they are *beleevers* and *Confessors impucatively*, yea, and all the *graces* of *God* are theirs by *imputation*; and this favour and benediction, is not onely extended to the *infants* of the *beleeving Jewes*[m] but also to the *infants* of the *beleeving Gentiles*; *There is* [*no difference*[a]] (sayth the *Apostle Paul*) their *riches* are equall, *they are all one in Christ*[b]; *God* is their *God*, and *Christ* is their *Saviour* in a speciall manner; He *justifieth the circumcision and uncircumcision* by his *righteousnes*[c]; *This righteous servant justifieth many*[d]; *He pardoneth the iniquities of all that abide in his Covenant*[e].

And seeing that the *beleeving Jewes*, and the *beleeving Gentiles*, have equall *priviledges*[f]: As the *infants* of the *beleeving Jewes* were, and are in the *Covenant* of *God* with their *parents*[g]; so are the *infants* of *beleeving Gentiles*[h]; for, *Jesus Christ is the same to day as he was yesterday, and so is he forever*[i]. *God is the same God over all* and therefore *rich unto all that call upon him*[k]. And seeing he is the same *God*, *rich* unto all that call upon him. *Beleeving Gentiles* have the same priviledges for their *seed*, as the *beleeving Jewes* had and have for their *seed*; so that though their *infants* are all *sinners*[l] *originally*, yet by the *free grace* of *God* they are *justified*[m]; their transgression is forgiven, and their sinne is covered, and therefore they are all *blessed*, both *small* and *great*[n], *buds*[o] and *blossoms*. *Blessed*[p] in their *conception*; *blessed* in their *birth*, *blessed* in their *life*, and *blessed* at their *death*; remaining still [in the *Covenant*,] *branches*[q] of Gods holy Vine. *In the Lord shall all this* blessed *seed of Israel be justified, and shall glory*[r]: Note, he doth not limit it to [*some*] onely, but extendeth it to [*all*] not one person of them is exempted; for, though they be all *sinners* by *nature*, yet by *grace* they are saved, not of themselves,

k Rom. 9. 8.
l Joh. 15. 4, 5. 6. 10.
m Jer. 30. 20.
a Rom. 10 12.
b Gal. 3. 28.
c Rom. 4. 8.
d Isa. 53. 11.
e 1 Joh. 3, 5, 6.
f Isa. 56.
g Gen. 17. 7. Psal. 100.
h Exod. 12. 48.
i Rom. 11. 12. 15, 16. 17 20. 23, 24.
k Heb. 13. 8.
l Rom. 10 12
m Rom 5. 12. 13, 14. &c.
n Ver. 20. 21.
o Psal. 115. 13
p Isa. 65. 23.
q Jer. 1. Psal. 22. 10, 11 & 71. 6. 17. 18.
r Mar. 10. 13 14. 15, 16. Rev. 14. 13. Psal. 100. 5. 2 Sam 12, 13.
s Psal. 80. 1. 10

ſelves, but it is the gift of God, who hath ſaid, as he liveth, that *he deſireth not the death of a ſinner; neither ſhall the ſonne die for the fathers iniquitie, but every one ſhall beare his own iniquitie*[q]. *Shall every one beare his owne iniquitie?* Then the *iniquitie* of the *righteous parents* (that is *remitted*) is not *viſibly imputed* to any of their *children*, [in their *infancie*.] Therefore thoſe *infants* are to be accounted *righteous*; *For the mercy of Jehovah is from everlaſting to everlaſting, upon them that feare him, and his righteouſnes unto childrens children, to ſuch as keep his Covenant, &c.* Pſal. 103. 17, 18. q Ezek. 18.

For to ſay, that the *ſinne* of the *parent* that is *remitted*, is *imputed* to his *childe* [that *never ſinned actually*,] is an arguing that the *ſonne* ſhall die for the *father*; yea, and for the *ſinnes* of the *righteous father*! A ſtrange contradiction both of the *Scripture*, and *Reaſon* it ſelfe.

But it may be, ſome will ſay, that *the beſt beleevers on earth doe ſin daily; yea and that in their beſt actions; Shall all theſe ſinnes be remitted, and not be imputed, conſidering, that ſinne is daily committed by them?*

Anſ. *If they ſinne, they have an Advocate with the Father, Jeſus Chriſt the righteous*[r]; and through him, the *beleeving parents*, who *die daily unto ſinne*; have their *ſinnes* ſo *quelled*, and *cruſhed*, that there is no power in the ſame whereby to condemne them; for as the Brazen Serpent was lifted up in the Wildernes, ſo is *Jeſus Chriſt* lifted up for them[s], ſo that the fiery *Meſſengers* of *Sathan*, though they ſting them, yet cannot deſtroy their *ſoules*; and this being *remitted* to the *parents*, & to all *beleevers*, ſhall not be *imputed* to them; becauſe ſtill upon the *renewing* of *ſinne*, they *renew* their *repentance*, and ſo doe cut the cords of *ſinne*, by godly *ſorrow*[t]; But a wicked perſon that is not penitent, hath *the iniquities of his* [*fathers*] *imputed unto him*; *and his mothers ſinne is not blotted out*; *all this is remembred with the Lord continually*[u], and laid upon the *ſinner* that is not *juſtified* by *Jeſus Chriſt*; But the *infants* of *beleevers* (as hath been obſerved before) are from under the *guilt* of *originall ſinne*; their *parents ſinne* is not *imputed* unto them; but both the *originall ſinne* and *actuall ſinne* is fully remitted; and the *infants* cannot be taxed with *actuall ſinne*; they are cleare, they never acted ſinne. Wherefore by all this it appeareth that the *Lord* ſpake not in vaine, when he bid the *parents*, *chooſe life*, that both they and their *ſeed might live*; for though God *viſiteth the iniquities of the fathers upon the children to the third and fourth generation of thoſe that hate him, yet he ſheweth mercy to thouſands of thoſe that love him and keep his Commandements*[*]. r 1 Ioh. 2. 1, 2. s Ioh. 3. 14, 15. t 2 Cor. 7. 10, 11. u Pſal. 109 14, 15. * Exod. 20. 5, 6

Seeing then it is ſo apparent that the *infants* of *beleevers* are *freely juſtified* and *ſaved* by *Jeſus Chriſt* through his righteouſneſſe, they are under this *promiſe* mentioned by *Peter*, Act. 2. 39. And therefore are to have *Baptiſme* (the *ſeale* of the ſame *promiſe*) adminiſtred upon them. And this concluſion is agreeable to your own poſition, * (which is,) that that which availeth to juſtification, doth (according to the rule) availe to *Baptiſme*, &c.

* *A. R.* ſecond part, *pag.* 6. *lin.* 37, 38, 39.

Whereas you further ſay *, that *by children are meant ſonnes and daughters, which* [*ſhould*] *prophecie*. This I denie not; But that it is onely meant of them, I doe deny; for, *all are not Prophets* x. *Jeremia* was not a *Prophet* till *God* called him. And though he was not ſet about the work, till he was capable to underſtand, and apprehend y, yet he was *ſanctified in the wombe*, and therefore the *promiſe* appertained unto him then, before he could *prophecie*; even ſo the *promiſe* is really made to the *infants* of the *faithfull*, though they can neither *prophecie*, nor ſpeake with *tongues*. Wherefore it appeareth (by what hath been ſaid in anſwer unto you) that your argument is quite overthrowne, and the drift thereof hath no weight in it to edifie the *ſoule*, nor any ſtrength to prove what you undertooke *, (namely) that by *children*, no *infants* are meant in this place of *Acts* 2. 39.

* Pag. 2. lin. 30.

x 1 Cor. 12. 29

y Ier. 1. 6. 10, 11, 12, 17, 18.

* Pag. 2. lin. 21.

And although it be ſaid, that the *promiſe* is to their *children*, yet you deny that the *Text* ſpeaketh of their *children* in *Covenant* *, by ſaying, that *this objection (that theſe children were in Covenant) hath no colour of footing in the Text*; for proofe whereof you bring your own former ſpeeches *, and adde for further demonſtration, ſaying *, that *firſt the promiſe is made equally to them, and to their children, and to them that are afar off. But theſe which are afar off, are not within the Covenant by the promiſe untill they beleeve the ſame.*

* Line 41.

* Line 42.

* Pag. 3. lin. 1. 2, 3, 4, 5.

To which I anſwer; that if it be not meant of their children in *Covenant*, *then is it meant of their children out of Covenant*! But you ſhould know, that thoſe who are out of *Covenant*, are not within the *promiſe* of *life* and *ſalvation*! None have *right* unto the *tree* of *Life*, but thoſe that are in *Covenant* with *God* z, and thoſe that abide not in *Chriſt*, they have no part in him or his *. But the *infants* of *beleevers* are in *Chriſt*, and in the *promiſe*; and *God is faithfull* a, and therefore will not breake his *promiſe* with thoſe whom he hath effectually *called* to the *fellowſhip* of his *Sonne Jeſus Chriſt*.

z Rev. 21. 7, 8. & 22. 14, 15.
* Ioh. 15. 6.
a 1 Theſ. 5. 24.

And it appeareth by the Apoſtle *Peters* words, that theſe *children*

dren (mentioned in *Act.* 2. 39.) were such whom in visibilitie the *Lord* had so called in *Christ Jesus*; for the Apostle speaketh of them in the *time present*, *The promise* [*is*] *to you* (sayth he) *and to your children*: but when he speaketh of those afar off, he hath relation wholly to the *future time*, saying, *and to all that are afar off, even as many as the Lord our God* [*shall*] *call*. And so by this he shewed that *God* would be a *God* unto all those whom he so calleth.

Now this calling, I doe not understand to be a bare *publication* of the *Gospel*, or generall *invitation*, which appertaineth unto all [b]; but such a *calling* which is appropriated unto those whom the *Lord accepteth* in the *Covenant* of the *Gospel*, and *fellowship* with his *Sonne Jesus Christ*. That the *infants* of *beleevers* have *fellowship* with *Jesus Christ*, is evident; *Suffer them*, sayth Christ, *to come unto mee, and forbid them not, for of such is the kingdome of heaven* [c]. Seeing then that they are declared to be in *Jesus Christ*, who is made a [d] *Covenant to the people*; they are not out of *Covenant*, no more then the *infants* of *Abraham*, to whom the Lord spake, saying, *I will be thy God, and the God of thy seed, &c.* Thou shalt keep my *Covenant* therefore, thou and thy seed after thee in their generations [e].

[b] Mar. 1 5. 1 5. 2 Tim. 1. 9.

[c] Luk. 18. 15, 16, 17.

[d] Isa. 42, 6, 7.

[e] Gen. 17. 10,

By all this it appeareth, that wee have no ground to deny that the Scripture speaketh of their *children* in *Covenant*, neither are we to dreame that the *promise* appertaineth to all sorts, or is visibly made equally to *visible beleevers*, and *visible unbeleevers* also; for though in *Gods* secret account, visible *unbeleevers* may be accounted as visible *beleevers* are, and have the *promise* reserved for them by *God* in the secret intention and unalterable resolution of his sacred *Majestie*, who will afterward manifest it visibly to appertaine unto them in his appointed time; yet (these *unbeleevers*) the mean while [in our account, and in their own account,] are not to be esteemed *heires* of the *promise*, or elect vessels of *mercy*, so long as they are not in the *Covenant*; for none are to be esteemed as the *children* of *life*, but those that are *visibly* in *Jesus Christ*; for whose sake *life* is promised to those that choose *life*, and also to their *seed* [f].

[f] Deut. 29. 2.

Secondly (you say) *If they were in the Covenant, by having this promise made to them, then were they of the new Covenant and Church of the Gospel, for there were no other people to be accounted in Covenant with God, save those which be of this Church, but those were not of this Church, but they were afterwards added thereunto, (as appeares ver. 41.)* Pag. 3. line 6.

and

and therefore were not of it before, and consequently notwithstanding the promise, being so to them and their children, yet neither they nor their children were of the Covenant nor Church, untill they did beleeve, although they were Jewes, and so the children of faithfull Abraham.

Ans. Here, I think, you are mistaken, for you would inferre that these were not in the *new Covenant*, before they were baptized and added to the *particular Church*; but then by the same rule, wee may think, that the Apostles baptized and admitted into Church-fellowship, those who were out of the *new Covenant*, and that those Converts (mentioned in *Act.* 2. 39.) were out of the *new Covenant*, when they had gladly received the Word, for as touching their *Baptisme*, and addition to the Church, the Scripture denoteth the same, as distinct from the rest which went before. But you should know, that none ought to be *baptized* before they are in *Covenant* with *God*; Wherefore if these aforesaid, were not in *Covenant* with *God*, before they were baptized and added, as aforesaid, then they were first *added*, and were afterward baptized, and afterward entered into *Covenant* with *God*, which disorderly proceeding is not according to the *Rule* of *Jesus Christ*.

Moreover, If it be admitted, that persons must be first added to the particular *Church*, before they are to be *baptized* (which thing I dare not affirme.) But suppose it were so, yet (I say) it cannot be proved that persons are not in the *new Covenant*, till they are joyned to the *particular Church*, for all those that are out of the *new Covenant*, are not fit matter for it. But that these *Converts* (mentioned in *Act.* 2.) were in the *new Covenant* before they were *baptized*, is apparent by their *conversion* and *repentance*; and that the blessed *promise* of *God* in the free pardon of their *sinnes*, was rightly applyed unto them, and their seed, and this is the *new Covenant*, That *God* will be our *God*, and wee shall be his *people*, and that he will be mercifull unto us, in forgiving us all our *iniquities*, &c. *Heb.* 8. 10, 11, 12. And so *David* sayth, *O blessed is he whose transgression is pardoned, and whose sinne is covered. O blessed is the man, to whom the Lord imputeth not sinne* *. And *Paul* explaineth it to be a *Righteousnesse imputed* [without workes] *Rom* 4. 6. And that this *righteousnes* of *faith* is *visibly* imputed to the *infants* of *beleevers* (as hath been heretofore) is cleare from *Act.* 2. 39. compared with other *Scriptures*, and therefore I conclude, they are *beleevers imputatively*, and in the *new Covenant*, and ought to be baptized.

See *Gen.* 17. 7. *Rev.* 21. 3.

* *Psal.* 32. 1, 2.

Now

Now that perſons are in the *promiſe* or *new Covenant* viſibly before they have *faith*, I ſuppoſe, no well informed *Chriſtian* will affirme. But to ſay, that *true viſible beleevers*, though unbaptized, are not in the *new Covenant*, till they be baptized and added, as before ſpecified, it ſheweth a great deale of ignorance, (at the beſt) in him that ſo affirmeth.

NExt, you ſay, *Their ſecond Argument is from thoſe places which ſpeake of baptizing whole houſholds.*

To which I anſwer. It is certaine that divers places of *Scripture* ſpeake of *baptizing* whole *houſholds*. And it would argue weaknes and preſumption in us to affirme that there were no *infants* in thoſe *familis*. except wee could prove the ſame; which if there were none, it maketh nothing againſt the *baptizing* of *infants*. I hope we are not *ignorant* (at leaſt wee are admoniſhed not to be *ignorant*) that *God baptized* the *children* of *Iſrael* in the *Sea*; in which act he really declared who are the *right ſubjects* of *Baptiſme*, namely, *Beleeving parents*, and their *infants* with them, *Jewes* and Proſolytes; ſuch as were the *right ſubjects* of *Circumciſion**: And if wee doe diſcreetly weigh the *great* and *generall Commiſſion* of *Jeſus Chriſt*, given *when he aſcended upon high*) it will give great light to this point; for it declareth that all *Nations* were commanded to be made Diſciples and thoſe that were made Diſciples of Chriſt, he commanded to be baptized, ſo ſoone as it appeared that the *Application* of the *Goſpel* appertained unto them; *Goe*, (ſayth Chriſt) *teach all Nations, baptizing them, &c**. *Goe yee into all the world, and preach the Goſpel to every creature*; *He that beleeveth and is baptized, ſhall be ſaved*; *and he that beleeveth not, ſhall be damned**. Now I hope you will not denie *infants* to be part of the *Nations*, or to be part of the number of Creatures ſpoken of here, for whom an immortall ſtate is prepared; for it is a ſure truth, that they are *reaſonable creatures*, and comprehended in theſe words [*Every Creature.*] Conſider then how that the *pureſt infants* of the *holieſt parents* are by *nature* the *children* of *wrath*, *Conceived in ſinne, and brought forth in iniquitie*, and have *Originall ſinne* cleaving unto them till their *change come*, (I mean, till the time of their death or diſſolution) and are by *nature* enemies againſt *God*, ſo deeply *ſtained* with *ſinne*, that nothing in the world is effectuall to cleanſe them therefrom *, but the *crimſon blood* of their *crucified Saviour*; naturall corruption from their conception, is inherent

1 Cor. 10 1,2.

* Gen. 7. 9. 14. Exod. 12. 48, 49.

* Mat. 28. 18.

* Mar. 16. 15, 16.

* Pſal. 49 7,8, 9. Rev. 1. 5.

herent in them, and cannot be subdued but by the free *grace* of *God*. Now to say, that God hath not ordained sufficiēt means * for their recovery, is in effect to cast them all downe to hell, and so to hudwinke the eyes of *Charitie*, (and so to place them with *dogges* and *whoremongers* without) or else to *judge* they are *saved* without the *means* and that they so enter into the kingdome of *heaven*, even without *Christ*! without *faith*! without *holines*! yea without *regeneration*! which to affirme is contrary unto the Scripture; for *Christ Jesus* is the onely *way*, and *doore* of enterance to *God* the *Father*. He is the *ladder* of *life*, by which all the *Saints* must ascend unto their *mansion-houses*. *Christ* is the onely *light*, who giveth *light* unto all that abide in him. *Who being the brightnes of his Fathers glory, and the expresse Image of his person*, freely distributeth those gifts which he hath *freely* received of his *Father*, and doth not in the least lessen the *Saints* priviledges, but in his *rich mercy* bestoweth his rich gifts upon his *Saints* for their good and benefit, though by *nature* they are rebellious unto him. *Thou hast* (sayth *David*) *received gifts for men, yea for the rebellious also, that the Lord God might dwell among them* *: for as much then as the *Lord Jesus* hath *received gifts for the rebellious, that God might dwell amongst them*, and that the *infants* of *beleevers* are *rebellious* by *nature*, Surely *God* never ordained (though they die in their *infancie*) that they should be *saved* without the *gifts* there spoken of, which are necessary for them, and therefore we must confesse, that they are the *creatures* comprehended in the *generall Commission* given by *Jesus Christ*, when he ascended up on high, when he said, *Goe teach all nations, baptizing them, &c. Goe preach the Gospel to every creature. He that beleeveth and is baptized, shall be saved, &c.* Hereby is meant that the generall offer of the *Gospel* should be tendred to all, and that those rebellious persons who were cōcent to *subject themselves* unto the yoke of *Jesus Christ*, should have the *Gospel* applyed unto them, and also the *seale* of the *Covenant* thereof; and so all beleeving *parents*, and their *infants*, though *rebellious* by nature, should all receive the same *precious priviledges* and *prerogatives*, as were granted to *Abraham* and his *infants*, in whom the *Lord* did Evangelically declare that *all the families of the earth should be blessed* *; and to this *Christ Jesus* alluded when he applyed the *Gospel* to *Zachaeus* his *familie*, *house* or *houshold*, saying, *This day is salvation come to this house, for so much as he also is the sonne of Abraham: For the Sonne of man is come to seeke and to save that*

* Mr *Spilsbury* sayth, that the *Workes of God* shewes that he hath elected *persons to the* means *as well as to the* end; *being the way unto the same. And that was the Adoption of sonnes, and to be called & justified by beleeving in Jesus Christ.* See his Treatise of *Bap.* pag 3 lin. 41, 42, 43, 44.

* Psal. 68. 18.

Gen. 17. Exod. 12. 48.
* Gen. 12. 3. Gal. 3. 8, 9.

that which was lost *. And this was written for our sakes *; To the intent that wee should know that every *beleever* is the childe of *Abraham* *. & that every beleeving *parent* hath the same *precious priviledges*, as *Isaac* had *; and his *Infants* the same *precious priviledges*, as *Isaacs infants* had *, who though they were by *nature* the *Children* of *wrath*, yet by *grace* they were the *Children* of *God*, in his *Covenant* *, and in his *Church* *; *Children* of the *promise*, counted for the *seed* *, and *called* by his name.

Whereas you say, because *there may be infants in the household, that thence they conclude, that infants may be baptized.*

Ians. I never did heare any so conclude, from this bare *argument* (or *may be*) which you have here specified.

But to this *argument* you make answer, *that there might be no infants there.*

To which I reply, that there might be *infants* there; for who should controle (or forbid) the *parents* from keeping their owne *Children*, as well in *infancie*, as after?

Whereas you say, your *Negative is as good as their Affirmative*; What affirmative doe you mean? and who are the persons you here intend? If you meane the bare *conclusion* from *infants* being *in the household*, that therefore *infants may be baptized*; I think such an *Affirmative* is somewhat like your *Negative*, though it be not the same; but peradventure those [*some others*] you mention besides *Seperates*, were the authors hereof.

But to make your *Negative as good* [*and more probable*] then *their Affirmative*, which you say is *without any proofe*, you adde these words, *For it is said*, Act. 18 8. *That Crispus the chiefe Ruler of the Synagogue, beleeved on the Lord, with all his household, and that many of the Corinthians hearing it, beleeved and were baptized.* And it is said of the *Gaoler*, who was baptized and all his, *Act.* 16 32. *That Paul and Sylas first preached the Word unto him, and to all that were in his house.* And in the 33. verse, it is said, *that he with all his household beleeved in God. So then* (say you) *it is plaine, that they first beleeved, and then were baptized*; *and although it be barely spoken of Pauls baptizing the household of Stephanus*, 1 Cor. 1. 16. *And of the baptizing of Lydia and her household*, Act. 16. 15. *yet it cannot reasonably be imagined, but that he did baptize these according to the Commission, and as he did baptize the Gaoler and his house, which was first preaching to them, and bringing him and all his house to the faith, as is evident by the Text*;

* Luk 19,9,10.
* Rom. 4. 23, 24.
* Gal. 3. 7.
* Gen. 17.
Isa 56.
* Isa. 22. 23, 24
Psal. 113. 1, 2.
* Gen. 17. 7.
* Exod. 12 48.
* Rom. 9. 8.
Gen. 21. 12.

and those other places which are more silent, must be expounded and understood by this which is more plaine, and not this by those.

To which I answer, that all this which you have here rehearsed, doth not prove the thing for which you brought it (to wit) that your *Negative is as good and more probable then their Affirmative*; I pray you, tell me. Doth any of these Scriptures tell you that *there was no* Infants *in these* families? or that (according to your former Conclusion) it is more probable, *there was none, then that there was any*? Surely such a thing cannot be gathered from any tittle of *Scripture*, or necessary consequence therefrom; neither doe these *Scriptures*, alledged by you, nor your following Conclusion from thence, which you have here set downe, contradict the *Baptisme* of *Infants* in the least, wherfore it will not serve your turne, to vindicate what you have said before in opposition of the truth.

That which we ought seriously to minde, is that the *infants* of *beleeving parents*, are *blessed* with their *faithfull parents**. *Their iniquities are forgiven, and their sinnes are covered**, *and the Lord imputeth righteousnes unto them* [*without workes**] (as hath been proved before*.) Wherefore wee may safely conclude, that all those *infants* which were then in these *families*, or any other (if they were the *infants* of one or both *beleeving parents*) the *application* of the *Gospel* belonged unto them, and therefore the *Apostles* in *preaching life* and *salvation* (and applying the *promises*) unto the *parents*, did also apply the *promises* unto their *infants*, according to the practise of *God* himselfe, who did not visibly *seperate* between the *beleeving parents* and their *infants*, but graciously accepted of them in his *Covenant*; And when he preached the *Gospel* to the *parents*, never did *exclude*, but ever did *include* their *infants* with them. And to the intent that all *beleeving parents* might be incouraged to trust in him and relie upon him for the accomplishment of his gracious *promises*, which he made unto them and their *Infants*. The *holy* and *blessed God* repeated the same divers times, yea, and sundry times, at one and the same instant; as in *Gen.* 17. *I will* (sayth God to *Abraham*) make my Covenant *between* me and thee, and thou shalt be a father of a multitude of Nations, &c*. *And I will* establish *my* Covenant *between* me and thee, and thy seed after thee in their generations, for an everlasting Covenant. To be a God *unto* thee, *and to* thy seed after thee, and (againe he sayth) *I will be their God*. Note here how *often* in this *one place* and at this *one time*, he repeateth

* Isa. 65. 23.
* Psal. 32. 1, 2.
* Rom. 4. 6.
* See pag. 3. 4. 6 to pag. 14.
See pag. 15, 16, 17.
* Gen. 17. 2, 3, 4, 5, 6, 7, 8. See also ver. 19. 21.

eth his *Covenant*, hereby to take away all doubts and ſuſpicious objections, (which might happen (through Sathans temptations) to ariſe in the hearts of any of his people, againſt the large extent and ſufficiency of the ſame *Covenant*,) he bindeth it up with weighty words, and ſentences of great conſequence; yea and for further confirmation of his peoples *faith* (in *beleeving* the firmeneſſe of his *promiſes*, and the largeneſſe of his *Covenant*) he annexed a *viſible ſigne and ſeale* thereof, to the intent that they might not forget his *Covenant*: And as *beleeving Gentiles* and their *infants* were taken into *Covenant* with *God* then, ſo they were to ſubmit unto his *ordinances*, amongſt which this ſame *Circumciſion* (the *ſigne* of his *Covenant* ✶, and *ſeale of the righteouſneſſe of faith* ✶) was one, which was given unto them to obſerve throughout their *generations*: for this ſee *Gen.* 17. 10, 11, 12, 13, 14. And in *Exod.* 12. 48 49. The *Lord* there declareth unto his people *Iſrael*, ſaying; *And when a ſtranger ſhall ſojourne with thee, and will keep the Paſſeover to the Lord, let all his males be circumciſed, and then let him come neer and keep it, and he ſhall be as one that is borne in the Land; for no uncircumciſed perſon ſhall eat thereof. One law ſhall be to him that is home-borne, and unto the ſtranger that ſojourneth among you.* By this wee may ſee, that the *Proſelytes* and their ſeed, had *equall precious priviledges* with the *Jewes*, and their ſeed. And ſo the *Jewes infants* and the *infants* of *beleeving Gentiles* then were not as thoſe who were without God in the world, but were *joynt-heires* of the *ſame precious promiſes*, they had *viſible right*, by vertue of the Covenant, to all the *ordinances* of *God*, then preſent, or ~~new~~ to come, and were to be partakers thereof, as they had capabilitie to receive the ſame, even according to the requiring of the *Scripture*. There is much then to be conſidered in this, that the *infants* of *beleevers* were admitted to be *members* of the *viſible Church* (and to receive the *ſigne* and *ſeale* of the *righteouſneſſe* of *faith*, together with other priviledges) before *Chriſt* was manifeſted in the fleſh; for *Jeſus Chriſt* came not to take any *priviledges* from them, but gave them as great (if not greater) in ſtead thereof. Let us not thinke that he came into the *world* to take from them the *types*, and to bereave them both of *ſubſtances* and *types*; But rather let us conclude, that for as much as the *Sonne* of *God* (whoſe delight was with the *ſonnes of men* ✶, before he was made the *ſonne* of *man*) is *wiſdome* and *truth* it ſelfe, he came not to deceive the leaſt *members* of his *beloved Spouſe*, of the leaſt *happi-*

* Gen. 17. 11.
* Rom. 4. 11.

* Prov. 8. 31.

nes or *blessednesse*, which they formerly by right received and enjoyed from him. Now it was a *blessednesse* unto Gods people for the *Lord* to give unto them *outward visible signes*, for the confirmation of their faith. But *Circumcision* of *Infants*, was an outward visible *signe* given unto his people from God, for the confirmation of their faith *: Therefore it was a blessednesse unto them to enjoy it, amongst other blessings, and blessed privileges.

* Gen. 17. 11. Rom. 4. 11.

It being then a *blessednes* for the *infants* of *beleevers* to be admitted *members* of *Gods visible Church*, and so to have (by vertue of his Covenant) a visible right to all *Gods ordinances*, and to partake of them, according as they were capable (I mean in respect of a naturall capabilitie) if the same *priviledges* are not granted (by *God*) to the *generation* of the *faithfull* now, it seemeth that *God* unloadeth his *people* of the *blessings* which he hath formerly bestowed upon them, which to affirme is contrary to the Scripture, *Psal.* 68. 19. where *David* speaking of the *gifts* which *Christ* should give unto the *Rebellious*, sayth, *Blessed be the Lord, who daily loadeth us with blessings, even the God of our salvation, Selah.* Seeing then that it was such a *blessednesse* for the *beleeving parents*, to have their *infants* in *Gods Covenant* with themselves, and to receive the *signe* thereof, for confirmation of their *faith*, and seeing that *God daily loadeth his people with blessings*, then surely it cannot reasonably be imagined that *God* hath *unloaded* his people of these excellent *blessings*, for as much as he is alwayes one and the same. Seeing then that beleeving *Jewes* and *Gentiles*, and their *infants* joyntly, had this *blessednes*, they have the same *blessednes* now; their *priviledges* are not lessened by the comming of *Christ*; for he came not for any such intent and purpose, but he came to confirm the promises made with the fathers; therefore was *Jesus Christ* a Minister of the *Circumcision* for the truth of *God*, and so to confirme the promises made with the fathers *, by fulfilling them; *So all the promises in him are yea and Amen.* And this was done also, that *the Gentiles might glorifie God for his mercy*; as it is written, *For this cause I will confesse to thee among the Gentiles, and sing unto thy Name.* And again he sayth, *Rejoyce yee Gentiles with his people.* And againe; *Praise Jehovah all yee Gentiles, Laud him all yee people; for his mercy is mightie towards us, and the faithfulnesse of Jehovah endureth for ever.* Psal. 117. And againe *Esayas* sayth, *There shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, and in him shall the Gentiles trust.* And *David* saith

* Rom. 15. 8, 9, 10, 11, 12.

in

in *Psal.* 22 28, 29 31. *All the ends of the earth shall remember, and turne to Jehovah, and all families of the Heathens shall do worship before thee, for to Jehovah pertaines the kingdome; and he is Ruler among the Nations, &c. A seed shall serve him, it shall be accounted to the Lord for a generation.* Observe how the Scriptures here doe set forth the excellent benefits which appertain to all the *Saints* in generall, and to the *holy families* in particular, under the flourishing time of the *Gospel*. Here is great occasion for the *Saints* to *glorifie*, to *magnifie*, to *confesse*, to *praise*, and to *laud* the great *God* of heaven and earth, who hath so far magnified his *word*, so strongly confirmed his promises made unto the fathers, and hath so largely extended his *Gospel-privileges* unto them, and to their *seed*: *Their seed are in the blessing*; *It shall* (sayth *David*) *be accounted unto the Lord for a generation.* Weigh these sentences, and compare the same with *Gen.* 17 10 where the *Lord* sayd unto *Abraham*, *Thou shalt keepe my Covenant, thou and thy seed after thee in their generations.* And so it is sayd here in *Psal.* 22. that *a seed shall serve him.* Now to serve him indeed, is to keep his Covenant, and those that keep his *Covenant*, are obedient to his *lawes* and *ordinances*, which he prescribeth; And as *Abraham* and his *seed* then were accounted of before the Lord, so are the *beleeving Gentiles* & their *seed* now; they are counted before the *Lord* for a *generation*: for time was when they were not accounted before the *Lord* for a *generation*, no reckoning was made of the *Nations*, they were *without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world*; (mistake me not, I doe not say, that *the beleeving Gentiles* (or *Proselytes*) or their *infants* were without *Christ*, or without *God* in the *world*, when God took them in his *Covenant*, be it far from me so to thinke! for these *visible Saints* were no further off then the *beleeving Jewes* ⋆;) But the Apostle declareth that such aliens as were then *without God in the world*; Now *God* of his *rich mercy* hath called them unto him by *repentance*; and now God calling them his *people*, who were not his *people*, and making them of *Lyons*, *Lambs*, bringing them into subjection to his *lawes*, and to the *obedience* of his *faith*, they are *holy* and *spirituall*, and accounted as precious as *Abraham* and his *infants* were; for these *Gentiles*, who *sometimes were far off, are made nigh by the blood of Christ*; And he hath accepted of them joyntly into his service, giving them the *blessing of Abraham*[a] and his *posteritie*,

Eph. 2. 11, 12.

⋆ See *Gen.* 17. 10, 11, 12, 13, 14. Exod. 12. 48.

1 Cor. 7. 14.

Eph. 2. 13, 14.

[a] Gen. 12. 3. Gal 3. 8. 14.

b Pſal. 22. 30. 1 Cor. 7. 14. 1 Pet. 2. 9. Rev. 1 5, 6. Iſa. 19. 18. &c.

c Rom 10. 12. Rev. 22. 14.

d Gal. 3. 28. *e* Ver. 29. Luk. 19. *f* Gal. 3. 29. *g* Eph 3. 6. *h* Gal 4 28. *i* Gal. 3. 9. *k* Rom 11. 19, 20, 21, 22, 23, 24.

l Eph. 1. 3.

m Gen. 17. 11, 12, 13. Exod. 12. 48.

n Col. 2 11, 12

o Act. 16. 15. 1 Cor 1 16. 33 * Gen. 17. 23. 9 10. 12. & 30. 25. 30. & 45. 10. 11. 18, 19 & 46 5, 6, 7. Exod. 1, 1. Num. 3 15. 39 Pſal. 115. 12, 13, 14. Luk. 19. 9. Prov 31. 15. 1 Tim. 5. 8.

ſteritie, accounting of them before him, as a *holy generation*[b]; Whereas before they were viſibly of no account, of no eſtimation in the ſight of God, or his people. But God of his rich mercy made them rich, yea (in generall) equally rich with the *Jewes* in reſpect both of externall and internall precious priviledges. *The ſame God over all,* (ſayth the Apoſtle) *is rich unto all that call upon him*[c]; their *riches* are not leſſened (or diminiſhed) one jot, they are equallized with the *riches* of the *Jewes*; let them be *bond or free, male or female, they are all one in Chriſt*[d], *Abrahams ſeed*; like *Zacheus*[e], *and heires according to promiſe*[f], *fellow-heires and of the ſame body, and partakers of his promiſe by the Goſpel*[g]. The children of the *promiſe* as *Iſaac* was[h], *Bleſſed* with their *faithfull* father *Abraham*[i]: *grafted* into the ſame ſtocke, and *olive tree* and *root*, from whence the *unbeleeving Jewes* for unbeliefe *were cut off*[k]; and theſe *beleevers* the Apoſtle concludeth are *bleſſed by God the Father with all ſpirituall bleſſings in heavenly places in Chriſt*[l]; and therefore I ſee no reaſon why the *beleeving parents* now (though *Gentiles*) ſhould not have the like precious priviledges for their *ſeed* in infancie as their brethren and Countrimen had in former time for their *ſeed*[m] in *infancie*; Yea, conſidering that the *infants* of *beleevers* now are able to doe, as good, great, faithfull, and acceptable ſervice, as the *infants* of *beleevers* in the time of the *Law*; and that theſe are as capable of *Baptiſme* [this *paſſive Ordinance*] as thoſe were of *Circumciſion* [that *paſſive Ordinance*,] which was no more paſſive then this, and was the forerunner of this; and both *that* and *this* being in one generall inſtitution, and one and the ſame in effect[n]; we may ſafely *beleeve* and juſtly conclude, that the Saints *infants* ought to be *baptized*; as formerly they were *Circumciſed*; yea, and for as much as the *Apoſtles* themſelves (ſpeaking generally of *baptizing* whole *houſholds*[o];) never once make mention of the exempting of any of their *infants*; (though it be a matter of ſo great concernment,) how then ſhall we reject them? And conſidering that in the Scripture, by the ſpeech of an *houſe, familie*, or *houſhold*, *infants* are alſo implyed therein *, (and ſeeing *Baptiſme* is come in the roome of *Circumciſion*.) If *infants* ſhould not have been *baptized*, as formerly they were *circumciſed*, ſure the *Apoſtles*, in ſpeaking generally of *baptizing houſholds*, would not (without exception of *infants*) have uſed ſuch tearmes as are ſet downe in the *old* and *new Teſtament*, to include *infants*. Conſidering that then the *Apoſtles* had

had a juſt occaſion to exclude their *infants* in expreſſe words, if any ſuch thing ſhould have been done. If holy *infants* ſhould have been thruſt out from being *members* of the *viſible Church*, and from having their *ſpirituall priviledges*, as they have had heretofore; Surely, we ſhould have found ſome tittle of it in the *New Teſtament*; but there is not the leaſt ſhew of it, from whence wee may draw any juſt conſequence, for diſmiſſing them from being *members* of the *viſible Church* of *Chriſt* *, and having their ſpirituall priviledges, as they have had heretofore.

Conſider throughly, the words of *Peter*, how at the very preaching the *Goſpel* of *Repentance* to the *parents*, in the application thereof, he did not barre out, but expreſly mentioneth their *children*; and if wee doe but ſeriouſly weigh the *Text*, and compare it with other places of Scripture, which ſet forth the *bleſſednes* of the *children* with the *parents*, we may well conceive that it is meant of holy *infants* (as hath been formerly obſerved:) And as I plead for none to be *baptized* before they doe *beleeve*, ſo I plead for none to have the *Goſpel* applyed unto them, before they have *faith* by *imputation*, and that is to be judged by ſome *viſible rule* out of *Gods Word*; But, the *infants* of *beleevers* have faith by imputatiõ (as is proved before) therefore (in this conſideration) they are *beleevers*, *holy*, *and ſpirituall* [a], and therefore the Goſpel may be lawfully applyed unto them [b]; *and what letteth water, that theſe may not be baptized, which have received the holy Spirit as well as wee* [c]; As for *actuall profeſſion*, or *verball demonſtration* of *faith*, *God* hath not required the *children* of *beleevers* to performe in their owne perſons, in the time of their *infancie*; which thing though they are not able to doe, yet they are in the *faith* of *Chriſt*, and ſhall certainly be *ſaved*, though they die in their *infancie*; for *God* will be no more wanting unto them, then to their *parents* [d].

It is to be minded, that *God* (*baptizing* [e] many *families* [f]) did not exempt ſuch *children* from the *parents*, but *baptized* thoſe perſons that paſſed through the *Sea*, both men, women, and children, young and old. And ſo in the middeſt of their afflictions, by this *Oracle*, gave theſe *faithfull* [g] *perſons* a *glimpſe* of that which ſhould be in the *dayes* of the *Meſſias*, where one *element*, and *paſſive ordinance*, ſhould be *generall* for all his *precious Saints*, both *young* and *old*. So the *Apoſtles baptizing* many *families*, did not omit their *infants*; neither can wee finde in all the *New Teſtament*, that ever the

* Mr. *Spilsbery* ſaith *it is a truth that the* Church of the New Teſtament *conſiſteth both of* Jewes *and* Gentiles, *and admits of all that beleeve and rejects none. And for the* Gentiles Infants *being in the* ſame body *as well as the* Jews infants, *this* (ſaith he) *I beleeve both* alike. For this ſee his treatiſe of bapt. p. 11.

a 1 Cor. 7. 14.

b Mat. 10, 13, 16. Mat. 19. 13, 14, 15. Luk. 18. 15, 16, 17 See Luk. 1. 76.

c Acts 10. 47.

d Iſa. 22. 24. Heb 13. 8.

e 1 Cor. 10. 1, 2

f Ex. 12. 21. 37. 41. Pſ. 77. 17, 19, 20

g Heb. 11. 29.

infants

infants of the faithfull are exempted, in *expresse words*, nor can it be gathered by *necessary consequence*. The *Apostle Peter* maketh the *Baptisme* in the *Arke* equivolent with our *Baptisme* now [a]; And *Paul* declared that he would not have the *beleeving Corinthians* ignorant*, that *God baptized* his *Church* then, which consisted of many *families*, in which there were many *infants*, who were the approoved subjects of *Circumcision* [b], and of that *Baptisme* then; And therfore *Baptisme* now, being a [*generall*] *ordinance*, [yea and alwayes [*more generall*] in the administration, then *Circumcision* ever was] yea, and it being given to all the visible members of *Christs* body [c], (amongst whom the *infants* of *beleeving parents* are no small number [d],) they ought to be *baptized*, both *male*, and *female*, thereby to set forth the *excellent benefits* which they have by *Christ*.

[a] 1 Pet 3. 20, 21.
* 1 Cor. 10. 1, 2

[b] Exod. 12. 48. Jos. 5. 2, 5, 7.
[c] Mat. 28. 19, Mar 16. 16.

[d] Zach. 8. 5. Luke 18. 15, 16, 17. Isa. 22. 24.

A. R.

Pag. 3. l. 39, to pag. 4. l. 3.

A *Third* [*argument*] *of theirs* (say you) *is from* 1 Cor. 7. 14. where it is said, *Else were your Children uncleane, but now are they holy*: Whence (you say) they thus reason; *If the Children of beleeving parents be holy*, (that is to say, *in the new Covenant*) *then they may have the seales of the Covenant, and be baptized*. To which I adde this argument, both for explanation, and confirmation of the former.

All those persons whom wee ought to judge to have the *invisible Seale* (even *the holy Spirit of promise*, Eph. 1. 13.) ought to be esteemed *spiritually holy*, and in the *new Covenant*, and ought to be *baptized* *, Act. 10. 47 But the *infants* of (one or both) *beleeving parents*, ought to be esteemed to have the *invisible Seale*, even the *holy Spirit of promise* *, 1 Cor. 7. 13, 14. Therefore the *infants* of (one or both) *beleeving parents*, ought to be judged *spiritually holy*, and in the *new Covenant*, and ought to be *baptized*.

* Act. 10. 47. Mat. 28. 18, 19 Mar. 16. 15, 16
* 1 Cor. 7. 13, 14. Exod. 12. 48. Luke 18. 15, 16, 17. John. 3. 5.

Your Reasons that they are not in the *new Covenant*, are

A. R.

* First, *Because there is now but one Covenant on foot, which is a covenant of grace and salvation.*

* Pag. 4. l. 22, 23.

Secondly, *Because there is but one manner of entering and being in that Covenant.*

Pag. 4. l. 3, 4, 5. to l. 13.

Thirdly, *That there is but one holinesse now acceptable with God, which is inward, spirituall, &c.*

To which I answer, that the like you may say of the *members* of the *visible Church*, which doe *actually* and *verbally* professe *faith*. As if you should say thus unto them; *There is but one new Covenant*

now

now on foot, therefore you (beleevers) *are not in it.*

This reason is threed-bare.

Secondly, *There is but one manner of entering and being in that Covenant, therefore you are not of that Covenant!* This is as poor as the other.

Thirdly, *Because there is no holinesse accepted with God, but that which is inward, spirituall, and in truth &c.* Therefore you beleevers are not in the *new Covenant*, nor ought to be *baptized*! Is not this mad kind of reasoning? But to performe that which you promised, you should have proved, that *the infants of beleevers* are not *spiritually holy*, not never did, or can enter in the *new covenant*, and then I would have said, you had done somewhat like to that you tooke upon you to doe, but instead of taking away the *position*, that *infants* are *holy* and in the *new covenant*, you tell us, that *there is but one covenant*; *the manner of entering into it and abiding in it but one*; *the holinesse now acceptable with God to be but one*; To which I further answer, that though a person be not holy [internally,] nor under the *new covenant* [in Gods secret acount] yet [in our acount] he is to be esteemed to be in the *new covenant*! An *hypocrite* may make a glorious shew, yea and seeme in *outward acts of obedience* to goe further then a true *Saint*, *He may give his goods to the poore and his body to be burned, and yet want love.* 1 Cor. 13.

Ob. But peradventure you will aske how then we must judge of an *hypocrite*?

An. Surely, as the faithfull *Disciples* of Christ judged of *Judas*; *Judas* had, a *Saint-ship*, an *Apostle-ship*, and a *Deacon-ship****, *Symon Magus also* had an [outward] *Saint-ship** upon him; An *hypocrite* (or *saint outwardly*) (I say) must be judged to be as a [*true*] *Saint* is, till he be discovered to us; for though *God* know the *heart*, yet wee doe not, though he see invisibly, we cannot; We must judge of *invisible things*, by *visible demonstrations*. Some men may creep in, and make a [faire] shew outwardly for a while, yea and a great while; and yet be hypocrites, but tell they are discovered to be evill, what man can poynt them out, and say from his own knowledge that they are not under the *new covenant*.

*** Mat. 10. 1,2,4,16. Mark. 3. 14. 19. & 6.7,12,13. Luke 9. 1, 10 John. 12.4.5,6 & 13.29.
* Act. 8.12.13

A perso that offers to joyn himself to a *particular Church of Christ*, and [not only by his *verball confession*, but by his *life* and *conversation*] apeareth unto them to be an *out-side Christian*, (they knowing

nothing by him but *good*) if they refuſe him, it is their *ſinne*; though all which he doth (outwardly) is *fained*.

A humane *creature* though he have the *wiſdom* & *knowledg* of *Angels*, yet can he not know what is in *man*, none (I ſay) knoweth this but only the *man Chriſt*; wherefore it is apparent that though none are by us to be eſteemed *ſpiritually holy* but thoſe that are outwardly in the ſame *new covenant* in which the viſible *Church* is; yet all the members therein ought ſo to be eſtemed, till they are ſeen to degenerate.

And moreover, I would have you to know, that *God* doth not only accept of our *inward performances*, but of our very *words*, yea of all *externall holy performances*, in his *worſhip* and *ſervice*, if they be done according to his will; ſo *David* ſaith, *Let the* [*words of my mouth*] *and the meditations of my heart, be acceptable in thy ſight**; So that though all our *worſhip* and *ſervice* unto *God*, ought to be *ſpirituall*, and done in *ſpirit*, and in *truth*, yet, God hath not bound us to doe it only *internally*, and not *externally* alſo; yea, for as much as he hath made us *bodies*, as well as *ſoules* and *ſpirits*, therefore he doth require *outward performances* of us, as well as *inward**, but when his *ſaints* are not capable; *God* then doth accept of them nevertheleſſe, and imputeth *Chriſt righteouſneſſe* unto them notwithſtanding their naturall weakneſſe; Let them (while they are capable) keep themſelves unſpotted, and doe that which *God* requireth, and then (when they are no more capable to know or do any *ſpirituall* action) they are ſtill not only knowne of *God*, but beloved of *Chriſt*, and ſanctified by the *holy Sprit*; for though they cannot apprehend *Gods* working in them, yet *God* can tell how he worketh in them, and ſaveth them [by the imputation of *Chriſts righteouſneſſe** ;] And after this manner doth *God* worke in the *Infants* of *beleevers*: So long as they are not capable, he doth not require them to act but to ſuffer, as *holy infants* in former time ſuffered, not only the adminiſtration of his *paſſive ordinance** of *circumciſion*, but alſo *death** it ſelfe (for his ſake) from the hands of *Gods* enimies.

* Pſal. 19. 14.

Holineſſe both inward and outward is accepted of God.

*Mat. 28. 20. Rev. 1, 3. 11. Zach. 14. 16, 17, 18, 19. Luke 22. 19, 20

1 Cor. 5. 3. & 6. 1, 2, 3, 4, 5 20. & 16. 1. 2. Act. 1. 26. & 2. 42. Iam 2. 18. *Pſ. 3 2 2. Rom. 4. 6.

*Gen. 17. 14, 23 Ioſ 5. 3. 7. 8. *Ex. 1. 22. Act. 7. 19. 1 Sam. 22. 19.

A. R.

Pag. 4. l. 13. to l. 24.

But your inference from your foregoing reaſons is; *That if beleevers childeren be in the covenant, and have this true holineſſe, then all the childeren of beleeving parents muſt be ſaved, as well old childeren as young, for age doth not make them ceaſe from being their childeren. But all the childeren of beleevers are not ſaved, no not of faithfull Abra-*

ham

ham himselfe, according to that known sentence of the Prophet Isaiah. 10. 21. *Repeated by Saint Paul Romans.* 9. 27. *Though the number of the childeren of Israel be as the sand of the sea, yet but a remnant of them shall be saved: Therefore the childeren of beleevers are not in the covenant now on foot, nor ought to be baptized.*

To which I *Answ.* That *beleevers children* are in the *covenant*, is true; but that [all] the *childeren* of [all] *beleevers* are in the *covenant*, is not true, but all their holy *infants* are, and ought so to be judged, & accounted euen in the state of *salvation*, as wel as the greatest verball professors of the *faith* of *Christ*, and all these *infants* of *beleeving parents* that live till they come to yeares of discretion, are still to be acounted *holy* and *spirituall*, except they *apostate*.

Now though the Scripture declareth that a *remnant* shall be saved, yet we are directed, by the rule of Gods Word, to judge, that beleeving parents, and their seed that doe not degenerate, are of this remnant. But the childeren of beleevers in their infancie have not power actually to degenerate from the righteous steps of their holy parents. But *ould childeren* may possibly. So *Ishmael* [when he was an *infant*] was not a mocker neither was *Cain* [in his infancie] a murtherer: but when they came to yeares, and acted these wickednesses, they were for the same cast out, the one from communion with the familie of *Adam** ; the other from the familie of *Abraham* ⋆ .

*Gen. 4. 11. 14. 16.

⋆Gen. 21. 9. 10.

And as you reason here against *beleevers infants* being in the new Covenant, because you know not absolutely whether they shall be saved. So you may reason against the *parents* themselves, though they are *members* of the *visible Church*, and also as well plead against every verball professor, that is, a visible *member* of the same body.

Thus, *All you which seem to be beleevers, are a people which have indeed taken upon you the profession of the great name of God, and have given up your selves unto him, to walke in all his wayes,* and say, *you have taken hold of Gods Covenant, and have covenanted together to become an entire body, City, House, Temple, Garden, Vineyard, &c. unto God, whom you suppose to be your builder and planter, &c. So you thinke your selves to be his holy people, his bride by marriage, his peculiar treasure, in covenant with him, &c, But alas! you are much deceived, you thinke your selves to be in a holy and happie estate, in Covenant with God, and that you have right to his Ordinances, but it is not so.* For, then

it will follow, *That if you beleevers* [*members of this visible Church*] *be in the Covenant, and have this true holinesse, then every member of you must be saved as well old as young*, &c. *But all the members of the visible Church are not saved* [*no, not of the Christian Church in the Apostles time, for divers of them perished, as* Judas Iscareot, [*one of the Lambs 12 Apostles*] and *Simon Magus*: Therfore, though you profess faith, you are not in the Covenant now on foot, nor ought to be baptised.

If this be a good and sufficient ground, or reason, to prove the parents not to be in the new Covenant, nor to be baptized, then the same reason is of force, against the *infants* of beleevers, to prove them also not to be in the new *Covenant*, nor to be *baptized*. But this is very weak, against such *parents*, Therefore it is of no force, against their *infants*.

Pag. 4 l. 22, 23

Seeing it is so, you may plainly perceive that I have just ground to except against your conclusiõ, that because all the children of beleevers are not saved, Therefore the infants of beleevers are not in the Covenant now on foot, nor ought to be baptized.

Such an excuse as this might as well have served in former time for the *children* of *Israel*, that they might not onely have neglected *Circumcision*, but also, all other *Ordinances*: But such arguing bringeth *large liberty* tending to *Athisme*, *destruction*, and ruination of the *foundation* of *Christian Religion*.

Rom. 3. 1, 2, 3, 4.

But what saith *Paul*, (when he declareth that *the Jewes had the Oracles of God committed unto them*) *what if some did not believe, shall their unbeliefe make the faith of God of none effect, God forbid, yea, let God be true, and every man a lyar*, &c.

The *Apostasie* of *Cain*, could not hurt *Adam*, nor hinder *Abel* from *eternall life*. For though *Cain* and his seed perished, yet *God* was still good unto his *Church*, unto *Israel*, to those that were of an upright heart.

Furthermore, for to maintain errour, you bring errour, false things, to prove a falshood, (like two false witnesses that stand one for another,) for, to prove your own false affirmation, *that infants are not in the Covenant* outwardly, nor have that *holinesse* whereby *to be admitted now to the outward ordinance of baptisme, as infants were then to Circumcision in the time of the Law, and state of the Jews.*

Pag. 4. l. 19.

You say, *That the state or Church of the Jews, were under the old Covenant and Law, and stood not by faith and circumcision of the heart, (as this Church of the Gospel doth) but stood meerly upon nature and circumcision*

cumcision of the flesh, and accordingly had their outward and siderall holinesse, and outward cleansings, all which are abolished with that state, and no such holinesse or distinction is now between any persons in the world, as (you say) shall be further declared by and by.

To which I answer, *That the Church of the Jews were in the old Covenant and Law*, is true, But *that they stood not by faith and circumcision of the heart, as this Church of the Gospel doth, but stood meerly upon nature and circumcision of the flesh*, is not true, for the *Church* of the *Jewes* had the new covenant * *that was confirmed* to *Abraham* * *before, of God in Christ*, which covenant *the Law which was foure hundred and thirty yeares after could not disanull that it should make the promise of none effect* *.

The *Jewes* were *Gods holy speciall* [a] *and peculiar* [b] *people*, who were not constituted of a *visible mixt multitude of* (*prophane* persons, and *holy beleevers* and *Infidels*,) *good and bad together* [c], but were a people *called* [d], and *separated* [e] from other Nations, *God* brought them out of *Egypt* [f], and *baptized* them in the *cloud*, and in the *sea* [g] and went before them, *by day in a pillar of cloud, and by night in a pillar of fire* [h], and at the great and victorious deliverance which they had over the *Egyptians, they beleeved his Words, and sang his praise* [i], then God led them through the *wildernesse* [k], and made the *bitter waters sweet* for them [l], that they might trust in him who healed them [m]; and *he fed them with Manna, which neither they nor their fathers knew*, to the intent that they might know, that *man could not live by bread only, but by every word of God* [n], and he made *the flinty rock a fountain of waters* [o], that they thereby might quench their thirst: Yea, *The Lord came from mount Synay, and rose up from Seir*, unto them, *he shined forth from mount Paran, and he came With ten thousands of his Saints, from his right hand went a fiery Law, yea, he loved the people* [p], they were therefore to trust stedfastly in *God, the sword of their excellencie* [q], and to look continually for *eternall life* of him, and cleave unto him [r] who was their *life and the length of their dayes* [s], whom they were commanded to fear and to love, and to serve, with all their *heart*, and with all their *soule* [t], *so the Lord was with them, & they with him*, and as he had commanded them, so they were still to be *a holy people* to the *Lord* their *God*, even as he was holy [u].

By all which it appeares that there was a manifest difference put between them and the prophane of the world, as is between *Christ* and *Antichrist*.

In

* Mr. *Spilsbery* granteth the Covenant made with Abraham, and the Covenant now to be the same in substance. See his treatise, pag. 8 line. 10.

* Gen. 17. Gal. 3. 16, 17.

a Deut. 7. 6. b & 26. 18. 19. c & 29. 18. & 32. 9. 12. Esay. 5. 1, 2. d & 41. 1, 2. & 43. 1. 7. Mat. 12. 2. 13. e Ps. 135. 4. & 148. 14. & 125. 2. Deut. 33. 29. & 14. 1, 2. f Ex. 12. 41, 42

g 1 Cor. 10. 1, 2 h Ex. 13. 21, 22 i Ex 15. 1. Ps. 106. 12. k Ex. 15, 22. l ver. 25. m v. 26. n Deut. 8. 3. o Ps. 114. 8. Num. 20. 8. 11 p Deut 33. 2, 3 q ver. 29. r & 10. 20. s & 30. 19, 20. t Deut. 10. 12. u Levit. 11. 44. & 19. 2. & 20. 7.

In brief, as their *Church* was the *Church* of *Christ* [a] and the *Covenant* [b] which they had [c] the Covenant of *Christ*, so the *Commandement* [d] (or word) which was not hid from them was the *Goſpel*, (which they were not to enquire after, as though it were ſome ſtrange thing *afar off*, or beyond the ſeas, &c. for it was *nigh* unto them, in their *mouth* and in their *heart*, that they might doe it) even the *Goſpel* of *Chriſt*, the ſame *word* of *faith* which *Paul* preached; yea, further they had not onely the *Goſpel* of *Chriſt*, but *Chriſt* himſelfe, his preſence, in a ſpeciall manner amongſt them, though he were not then manifeſted in the fleſh.

a See *Cant.*
b Rev. 21. 3.
c Gal. 3. 16, 17.
d Deut. 30. 11. 12, 13, 14. Rom. 10. 6, 7, 8, 9, 10.
Eſay. 63 9.

Wherefore I would have you to conſider, and revoke thoſe raſh ſpeeches, that this *heavenly ſociety and bleſſed fraternity, ſtood not by faith but meerly upon nature and circumciſion of the fleſh.*

It is an infidelious opinion to judge them to be *Infidels* (in the *Jewes ſtate*) whom *God* did *ſo call* and *ſeparate*, which had his *Oracles* and *Ordinances*, whom he *called* his *holy people*, his *choſen* [e] and *peculiar people* [f], his *beloved ones* [g], to whoſe *ſeed* he promiſed *life* as to themſelves [h] whoſe hearts he promiſed to *circumciſe*, as alſo the hearts of their *ſeed* [i] (*as he hath promiſed to his people in the laſt dayes*;) which thing, *circumciſion* of the *fleſh* was to teach them, it being the *ſigne* [k] and *ſeal* [l] of the *righteouſneſſe* of *faith*, as *baptiſme* is now. And this you may minde alſo, that though the *rebellious ſeed* of *Abraham* (according to the fleſh) were *rejected* [m], yet the *ſtrangers* that *joyned* to the *Lord* were ſtill received [n], wherefore this is a plain evidence, that they ſtood by the *grace* and *life* of *God* and *Chriſt*, and *circumciſion* of the heart, for the cauſe why *God* rejected ſome of the circumciſed *ſeed* of *Abraham* according to the *fleſh*, was, becauſe they were uncircumciſed in heart [o], and therefore the *Lord* threatned to *viſite* them (and did viſit them) with the uncircumciſed in fleſh.

e Deut. 10. 15.
f Cap. 14. 2.
g Cap 7. 7. 8.
h Cap. 30. 19. 20
i Deut 30. 6.
k Gen 17. 11.
l Rom 4 11. Col. 2. 11, 12.
m Eſay. 2. 6. 9
n Eſay 56. 3, 4, 5, 6, 7, 8.
o Ier. 9. 25, 26.

Wherefore it appeareth, that without *faith* and *circumciſion of* the heart they could not ſtand at all.

And the Scripture ſaith, that *the unbeleeving Jewes were cut off for unbeliefe, and that thoſe that ſtand doe ſtand by faith, and therefore are admoniſhed not to be high minded but fear* [p], *and take heed* [q] *and continue in the beautifulneſſe of* God [r], *and that the unbeleeving Jewes alſo if they abide not in unbeliefe, ſhall be grafted in again* [ſ].

p Rom. 11. 20.
q v 21.
r v. 22.
ſ v. 23.

Wherefore it appeareth, that as *unbeliefe* was the cauſe why the *unbeleeving Jewes* were cut off from the *olive tree*, whereon they

were

were, ſo *unbeliefe* was the bar, which kept them off, *for if they abide not in unbeliefe, they ſhall be grafted in again*; and this proveth that their ſtanding was never to be otherwiſe but by *faith* and *circumciſion of the heart*.

Neither are we to thinke, that the giving of the *Law* at mount *Sinai*, or the *ceremonies* which the *Jewes* then had to lead them to *Chriſt*, or any of *Gods Oracles* being committed unto them, or any perſons groundleſſe departing from the *State*, doth argue that the *conſtitution* of the ſame *Church* was, as you would have it taken to be; Neither did their *circumciſion* of the *fleſh* argue that they ſtood not by *faith*, and *circumciſion* of the *heart*, no more then the outward *baptiſme* doth now argue, that the *Saints* now, ſtand not by *faith*, and the *inward baptiſme* of the *heart* and *ſpirit*, *but meerly upon nature and baptiſme of the fleſh*.

But you ſhould know; that as it is not poſſible to pleaſe *God* now without faith *, no more was it then *. In the time of the *Law*, God abhorred his own Ordinances if they were not done in faith *.

* Heb. 11.6.
* Pſal. 50. 18.
* Iſa. 1. 13, 14.

And as *faith* gave *Abraham* the denomination of Gods friend, (the *righteouſneſſe* of which faith, *Circumciſion* was a *ſeal* *;) ſo none were ever eſteemed as the *holy people*, the *ſonnes* and *daughters* and *friends* of *God*, but thoſe that were made nigh unto him by the *promiſe* of *Chriſt*, and by *faith*, and *circumciſion of the heart*.

* Rom. 4.11.

And you ſhould know, that the *Jewes* had not outward *ſpirituall holineſſe viſibly* imputed unto them meerly becauſe they were the *children* of *Abraham*, but becauſe *Abraham their Father* and they his *children* were the *children* of *God*, and their *childrens children* were in *Covenant*, and ſo they were the *children* of the *promiſe* as *Iſaack* was, and bleſſed with their *Father Abraham*.

And this may further appeare unto you, becauſe when any of the *ſeed* of *Abraham* (according to the *fleſh*) did *degenerate*, their *rejection* was not for (or becauſe) that they were the *children* of *Abraham*; but becauſe they had taken upon them *the image* of *Satan*, and ſo degenerated from the ſteps of *Abraham*, and thereby became the children of *Belial*.

And as we may ſay concerning theſe *Hebrews*, ſo we may ſay concerning the *Heathens*, when any of the *Gentiles*, (or *Heathens*) became *Proſolites*, their *children* that were at yeares of diſcretion were not to be *circumciſed*, unleſſe they were willing to enter into

 covenant

covenant with God, and to take upon them the *Lords yoake*, and fight under his *banner*; Howbeit, whether they were *circumcised* or not, they were still the *Proselytes children*, according to the *flesh*.

But concerning the *infants* of the *Proselytes*, there was no questioning of them, they were to be *circumcised*. (being in the *covenant* with their *parents*,) and yet not *circumcised* because they were their *children* by *nature*, but because they were in the same *covenant* with their *holy parents*, and so they were the *children* of *God* by his *free Grace*.

And the Scripture doth evidently declare that none were to be admitted into the *Church* of the *Jewes*, but *believing Hebrews*, and *Proselytes*, and their *holy seed*. By all this it apeareth that the members of the *Jewes state* had a *spirituall holinesse* upon them, and stood no otherwise but by *faith*, and *circumcision* of the *heart*. And were not as those who were neither *beleeving Jewes*, nor *Proselytes*; *Aliens from the Commun-wealth of Israel, without hope, without God in the world, without Christ, and strangers from the covenants of promise. But the Church of the Jewes, (the Lords peculiar people) were made nigh unto God by the blood of Jesus Christ*, which was then to be *shed*; and is now shed for the *remission* of their *sins*, and their *reconciliation* to *God* the *father*, and his blessed *spirit*.

And whereas you say that the *state* or *Church* of the *Jews is abollished*.

I tell you, I am not bound to beleeve that *God* abollished his *Church state* whereof *David*, *Solomon*, *Hezekias*, *Josias*, and the *holy Prophets* and *righteous* men were members, such a *Church* at the constitution whereof there was no prophane person, to be admitted, or any root bearing gall or wormwood to be suffered, but if you thinke that God changed the state in the dates of the *Messias* his manifestation in the flesh, and made it more glorious, *Even as the* Moone *is said to be* changed *when she hath run her course, but remaineth still the same* Moone, *though more* glorious *then before*, this I would rather beleeve then that.

And touching your speech of the abolishing of the other things. If you mean an abolishing of all the *beggarly rudiments*, taking away the *Elementish part* of some *Ordinances*, and planting other materialls in stead thereof; then I grant it; But be sure that you stick to this, that *Christ* came not to deceive the *Infants* of *beleeving parents*,

parents, to take away the ſubſtance of the *Ordinances*, but rather the *yoakes* which cleaved thereunto; which *circumſtantiall things*, he nayled to his Croſſe, in token that thoſe who rightly and truely enjoyed them before, were now benefited without them, and were to have, through a *generall diſtribution*, an *equall proportionable ſhare*, and *right*, to whatſoever came in ſtead thereof.

Now let us conſider, that if the *infants* of *beleevers*, (members of the *Church* of the *Jews*) were not then *aliens from the Common wealth of Iſrael*, nor *without hope*, nor *without God in the world*. They were not then *without Chriſt*, neither were they *Strangers from the Covenants of Promiſe* *. * Eph. 2. 12.

But the Infants of beleevers (who were *members* of the *Church* of the *Jewes*,) were not *aliens from the Common wealth of Iſrael*, nor *without hope*, nor *without God in the world*. * Gen. 17. 7. Deut. 29. 10, 11, 12, 13, 14, 15. 18. Exod. 12. 48, 49.

Therefore ſuch holy *Infants* were not then without *Chriſt*, neither were they *ſtrangers* from the *covenants of promiſe*.

Now, for as much as the Infants *of* beleevers *were not without* Chriſt, nor *aliens from the Common wealth of Iſrael*; nor ſtrangers *from the* Covenants *of* promiſe, *nor without hope*, nor *without God in the world*. They were ſuch as were made *nigh by the bloud of Chriſt* *, whoſe bloud was then to be ſhed, and is powred out for them; and therefore we may ſafely conclude, that the *holy infants* are not loſers by his coming. And therefore [ſeeing the *New Covenant* is not aboliſhed] it evidently appeareth that the *Infants* of *beleevers* now are in the *new Covenant*, becauſe the *Infants* of *beleevers* were in the ſame *New Covenant* before. And this agreeth with the words of the Apoſtle *Paul*, 1 Cor. 7. 14. *Elſe were your children uncleane, but now are they holy*; for the *Apoſtle* there ſpeaketh to *beleevers*, and of a *holineſſe* in relation to their *faith*, and to the *covenant* they were in. * See Eph 2. 13.

And though you ſaid, *the old Covenant is aboliſhed*, yet you grant that the *New covenant* is not aboliſhed but remaineth; Wherefore you muſt of neceſſitie be driven to grant alſo, that the *infants* of *beleevers* are in the *new Covenant*, becauſe they were of it before, and the *New covenant* remaineth permanent.

Thus having taken away the foundation of your *Arguments* which you brought againſt *holy Infants* being in the *Covenant*) you may juſtly expect, that all which is builded upon the ſame *ſandy foundation*, will fall to the ground.

Pag. 4. li. 37. Your next words are these which follow; *There being the new covenant now on foote, which is a covenant of grace and salvation, and which brings certaine salvation to all those that rightly enter into it, and which is onely by faith.* Hence it is said, *Act. 2. 47. That the Lord added to the Church daily such as should be saved.*

Ans. That the *new Covenant* is now on foot, and that it is the *covenant of grace, and salvation*, and brings it to all those which rightly enter into it in deed and in truth, is not by me denied. And that the enterance is onely by *faith*, is very true. But mind this, that there is an *externall* right, and an *internall* right. We [*finite creatures*] must judge of the *tree* by the *fruit* [a], of the *faith* by the workes [b]; *Judas* had no *internall right*, for he was a *devill* [c] *inwardly*, yet he had an *externall right*, for he was a *Saint outwardly* [d]; But so long as he was not known to be a *wicked man*, but still made a great outward shew of *holinesse*, they were to judge him *righteous*; But when he manifested *evill fruits*, of *treachery* and *hypocrisie*, then they were to alter their former charitable opinion of him; And though he had (not onely an outward ~~*saint*~~*ship*, but also) an *Apostle-ship*, and a *Deacon-ship* before; yet when he *Apostated*, that man who was before to be accounted a *Saint* and an *Angel* on earth, was afterward to be esteemed as a *devill*. And so the like may be said concerning other *wicked men*. *Set thou in office over him the wicked one* (saith holy David *) *and let the Adversary stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sinne. Let his dayes be few, and another take his office.* [Act. 1. 20.] *Let his children be fatherlesse, and his wife a widow. Let his children be continually vagabonds, and begge. Let them seeke their bread also out of their desolate places. Let the extortioner catch all that he hath: and let the stranger spoyle his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherlesse-children. Let his posteritie be appointed to cutting off; & in the generation next after, let his name be wiped out. Let the iniquitie of his* [fathers] *be remembred of Jehovah; and let not the sinne of his mother be wiped out. Let them be before Jehovah continually; that he may cut off the memorie of them from the earth, &c.*

a Mat. 12. 33. Luke 6. 44.
b Jam. 2. 18, 19
c Joh. 6. 70, 71
d Act. 1. 17.

Psal 41. 9, 10. Psal. 69. 25, 26, 27, 28.
* Psal. 109. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

Now that *the Lord added to his Church daily such as should be saved*, is certaine; but here we are to note, that this *Church* in *Jerusalem*, was a *visible particular Church*. And that (as far as men could judge) all those were to be saved that in outward appearance were rightly added to the same, or to any other particular Church of the

the ſame conſtitution; And *though the Lord added to his Church daily ſuch as ſhould be ſaved*; yet wee are not to determine that all that joyned to a particular *Church* were *ſaved*, yea though they were added rightly according to order, in an externall way. *Judas* was of the *viſible Church*, yea of that *Church* whereof theſe were *members*, and yet wee will not ſay that he is *ſaved*. Perſons may be *ſaved* which are of no *viſible particular Church*; And perſons may be of a true *viſible particular Church* of Chriſt, and yet *Apoſtate*; and not be ſaved, any more then *Judas*, who fell finally, as other reprobates doe, though never ſo eminent in the Church. Howbeit, we will not ſay that any fall away, from the grace of Gods ſecret *election*, but from an *outward ſanctification*, it is poſſible that elected perſons may for a time fall; yet not without great *ſinne*, no more then the temporary falling away of the inceſtuous perſon in the Church of *Corinth*, and others alſo, which the Scripture maketh mention of, who were the deare Saints of God, yet (for a time) fell from their ſtedfaſtneſſe.

But now I will examine your reaſons what they are, whereby you ſay *, *That the holineſſe of children here, is not meant of any holineſſe in relation to any Church-covenant.* * Pag. 4. lin. 41 Pag. 5. lin. 1, 2

Firſt, (ſay you *,) *That which is an effect of regeneration, is not brought to paſſe by generation (though the parents be holy) but to be of the covenant or kingdome, is the proper effect of regeneration,* Joh. 3. 3. *Without which none can ſee it (much leſſe be of it) or enter into it; therefore it cannot be brought to paſſe by generation, though the parents are holy.* * Pag. 5. lin. 3. to lin. 9.

Anſ. That *regeneration* is brought to paſſe by *generation*, I will not affirme; The *infants* of *beleevers* are *regenerated* [before they are *borne*] this you cannot juſtly deny; for *Jeremie* and *John Baptiſt* were *ſanctified* in the *wombe*; and the *privileges* of *beleevers* are alike precious; Not that it commeth by the means of their *naturall birth*, or *generation* after the *fleſh*; but by the Spirit of *regeneration*; howbeit, it is a certaine truth, that the *Saints generation*, doth not hinder *regeneration* [in any of them:] *Generation* doth not worke *regeneration*, but *generation* cauſeth diſtinctiõ of perſons, that what was one in the *root*, is become more in the *branches*; or what was one in ſuch a *branch* growing on ſuch a *roote*, bringeth forth other *branches*, or (as it were) little *ſprigges*, who are in a growing condition (or in a way of thriving) ſo long as they are borne up and receive nouriſhment

Abrahams holy action was *Levies* by imputation. See Heb. 7. 9.

ment from the *roote*. And this division, or distinction, by way of derivation, doth not simply make qualities contra-distinct and opposit one to the other, or break the conjunction or contraction between them, or take away the vertue of the roote from them; For *Abrahams* act of obedience which he did before *Levi* was an infant, was imputed unto *Levi* afterward, which act was an act of *obedience*, even a *fruit* of *faith*, which cannot be without the *Spirit*.

Now when *Levi* was borne, should they have sayd, that he was an *unregenerated Infant*? Nay, rather it may be thought that they esteemed as well of *Levi* (in his infancie) as *Eve* did of *Seth* in his *infancie*, when *Seth* was borne, shee did not say, *God* hath sent me a *young Heathen* (or *Canite*) (though the *seed* of *Caine* was hers by *generation*) but (saith shee) *The Lord hath sent mee* [*another seed*] *in stead of* [*Abel*] *whom Caine slew*. Marke now, shee did not say, in stead of *Caine*, or in stead of *Caines infants*, (which did indeed spring naturally from *Adams* loynes,) but in stead of [*Abel*] (saith shee,) Therefore (I say) it is apparent, that (though *generation* did not worke *regeneration*, yet) shee *believed* in *God*, and had so much *faith*, to put a reall difference between *Apostates*, and those who were not *Apostated*, but were spiritually holy: And in that it is said that *Seth* was *in stead of Abel*, it is a plaine *Argument*, that as *Abel* was in the *Covenant*, and as *Abel* was a *member* of the *Church*, so was *Seth*, according to his name, so was he set (or appointed) in stead of *Abel*; for the saying imports that he took the *rooms* of *Abel*, as when one *plant* is removed out of a fruitfull soyle, and another planted in stead thereof.

And seeing God refuseth not the bodies of his Saints, but accepteth of them in his gracious *Covenant* (though they are generated persons) it plainly argueth that *generation* doth not hinder *regeneration*. And therefore it appeareth that this your reason (concerning *generation* and *regeneration*) is of no force against the *holy Children* spoken of in 1 *Cor*. 7. 14. but rather maketh for them, as shall be further made to appeare. And all which you have said here doth not prove that the holinesse of *children* there, is not meant of any holines in relation to any *Church-Covenant*, which is the thing for which you brought it.

The *Infants* of *beleevers* are *visibly holy* in relation to *faith*, and the *holy Covenant*. *The unbeleeving yoak-fellowes abiding with their beleeving yoak-fellowes, are sanctified by them* for this end; *Else were their*

Children

Children uncleane, but now are they holy. So ſayth the holy Apoſtle *Paul,* (1 Cor. 7. 14.) *Your children are holy,* that is to ſay, the *children* of you *beleevers,* (in *Covenant* with *your God*) they are the *children* of the *Covenant,* differing from thoſe *children* that are *unholy* and out of the *Covenant.*

But againſt this you argue, that *what is an effect of regeneration, is not brought to paſſe by generation* (*though the parents be holy.*) And I ſuppoſe, that thoſe *Merit-mongers* (keeping ſtill to their principles) may beleeve the contrary, I meane ſuch *Merit-mongers,* who (againſt the *Goſpel* of *free-grace*) do labour vehemently to ſhut out all *beleevers infants* from the *new Jeruſalem,* and ſo doe in their conceptions rank them with *dogs* and *whoremongers* without, and judge them not to be in the *Covenant,* or *regenerated* (becauſe they have not a *naturall capabilitie,* to *diſcerne, apprehend,* and both *actually* & *verbally* profeſſe faith, in their own perſons;) yea, they judge all *infants* to be *viſibly* in one *condition* (and out of the *Covenant* in *viſibilitie*) without putting any *viſible* diſtinction between the *Infants* of the *Church,* and the *Infants* out of the *Church.* But if that which is an effect of *regeneration,* were to be brought to paſſe by *generation,* they might with ſome colour of truth, ranke them all in one *viſible eſtate,* (conſidering that they are all *generated.*) And then there had been no weight in the Apoſtles ſpeech concerning this matter; But we are to know that the Apoſtle had good reaſon for what he ſayd; The Maſter of ſpirits was his inſtructer, whoſe words are not to be wreſted and perverted, and ſo made of none effect, but are diſcreetly to be obſerved, and faithfully obeyed. And though ſome doe deſpiſe *the Lords veſſells of ſmall quantitie,* even *holy infants, the young Olive plants of beleeving parents,* eſteeming them *unregenerated,* yet wee are taught to eſteeme highly of them, and to honour them as the *precious Saints,* whom the *moſt high God* hath *regenerated,* and *ſeperated* to himſelfe, as his *peculiar treaſure,* who are *juſtified,* and *ſanctified,* and *ſaved* by him; and therefore ought to be *ſealed* unto him by *Baptiſme,* as ſuch *holy Infants* in the time of the *Law* were ſealed unto him by *Circumciſion.* Rev. 22. 14, 15.

And you your ſelfe doe grant, that *to be of the Covenant or Kingdome, is the proper effect of regeneration,* Joh 3. 3. *without which none can ſee it,* (much leſſe be of it.)

Conſider what you ſay; for here you muſt confeſſe, that (ſeeing all that ſee the *kingdom* of *God* are *regenerated*) either the *Infants* of

ment from the *roote*. And this diviſion, or diſtinction, by way of derivation, doth not ſimply make qualities contra-diſtinct and oppoſit one to the other, or break the conjunction or contraction between them, or take away the vertue of the roote from them; For *Abrahams* act of obedience which he did before *Levi* was an infant, was imputed unto *Levi* afterward, which act was an act of *obedience*, even a *fruit* of *faith*, which cannot be without the *Spirit*.

Now when *Levi* was borne, ſhould they have ſayd, that he was an *unregenerated Infant*? Nay, rather it may be thought that they eſteemed as well of *Levi* (in his infancie) as *Eve* did of *Seth* in his *infancie*, when *Seth* was borne, ſhee did not ſay, *God* hath ſent me a *young Heathen* (or *Canite*) (though the *ſeed* of *Caine* was hers by *generation*) but (ſaith ſhee) *The Lord hath ſent mee* [*another ſeed*] *in ſtead of* [*Abel*] *whom Caine ſlew*. Marke now, ſhee did not ſay, in ſtead of *Caine*, or in ſtead of *Caines infants*, (which did indeed ſpring naturally from *Adams* loynes,) but in ſtead of [*Abel*] (ſaith ſhee,) Therefore (I ſay) it is apparent, that (though *generation* did not worke *regeneration*, yet) ſhee *believed* in *God*, and had ſo much *faith*, to put a reall difference between *Apoſtates*, and thoſe who were not *Apoſtated*, but were ſpiritually holy: And in that it is ſaid that *Seth* was *in ſtead of Abel*, it is a plaine *Argument*, that as *Abel* was in the *Covenant*, and as *Abel* was a *member* of the *Church*, ſo was *Seth*, according to his name, ſo was he ſet (or appointed) inſtead of *Abel*; for the ſaying imports that he took the *rooms* of *Abel*, as when one *plant* is removed out of a fruitfull ſoyle, and another planted in ſtead thereof.

And ſeeing God refuſeth not the bodies of his Saints, but accepteth of them in his gracious *Covenant* (though they are generated perſons) it plainly argueth that *generation* doth not hinder *regeneration*. And therefore it appeareth that this your reaſon (concerning *generation* and *regeneration*) is of no force againſt the *holy Children* ſpoken of in 1 *Cor.* 7. 14. but rather maketh for them, as ſhall be further made to appeare. And all which you have ſaid here doth not prove that the holineſſe of *children* there, is not meant of any holines in relation to any *Church-Covenant*, which is the thing for which you brought it.

The *Infants* of *beleevers* are *viſibly holy* in relation to *faith*, and the *holy Covenant*. *The unbeleeving yoak-fellowes abiding with their beleeving yoak-fellowes, are ſanctified by them* for this end; *Elſe were their*

Children

Children uncleane, but now are they holy. So sayth the holy Apostle *Paul,* (1 Cor. 7. 14.) *Your children are holy,* that is to say, the *children* of you *beleevers,* (in *Covenant* with *your God*) they are the *children* of the *Covenant,* differing from those *children* that are *unholy* and out of the *Covenant.*

But against this you argue, that *what is an effect of regeneration, is not brought to passe by generation* (*though the parents be holy.*) And I suppose, that those *Merit-mongers* (keeping still to their principles) may beleeve the contrary, I meane such *Merit-mongers,* who (against the *Gospel* of *free-grace*) do labour vehemently to shut out all *beleevers infants* from the *new Jerusalem,* and so doe in their conceptions rank them with *dogs* and *whoremongers* without, and judge them not to be in the *Covenant,* or *regenerated* (because they have not a *naturall capabilitie,* to *discerne, apprehend,* and both *actually* & *verbally* professe faith in their own persons;) yea, they judge all *infants* to be *visibly* in one *condition* (and out of the *Covenant* in *visibilitie*) without putting any *visible* distinction between the *Infants* of the *Church,* and the *Infants* out of the *Church.* But if that which is an effect of *regeneration,* were to be brought to passe by *generation,* they might with some colour of truth, ranke them all in one *visible estate,* (considering that they are all *generated.*) And then there had been no weight in the Apostles speech concerning this matter; But we are to know that the Apostle had good reason for what he sayd; The Master of spirits was his instructer, whose words are not to be wrested and perverted, and so made of none effect, but are discreetly to be observed, and faithfully obeyed. And though some doe despise *the Lords vessells of small quantitie,* even *holy infants, the young Olive plants of beleeving parents,* esteeming them *unregenerated,* yet wee are taught to esteeme highly of them, and to honour them as the *precious Saints,* whom the *most high God* hath *regenerated,* and *seperated* to himselfe, as his *peculiar treasure,* who are *justified,* and *sanctified,* and *saved* by him; and therefore ought to be *sealed* unto him by *Baptisme,* as such *holy Infants* in the time of the *Law* were sealed unto him by *Circumcision.* Rev. 22. 14, 15.

And you your selfe doe grant, that *to be of the Covenant or Kingdome, is the proper effect of regeneration,* Joh 3. 3. *without which none can see it,* (much lesse be of it.)

Consider what you say; for here you must confesse, that (seeing all that see the *kingdom* of *God* are *regenerated*) either the *Infants* of

of *beleevers* (which die in their *infancie*) are *regenerated*, or elſe that they ſhall never ſee the *Kingdome* of *God*, much leſſe be of it; But Chriſt hath teſtified that the kingdome of heaven conſiſteth of ſuch, and therefore wee may ſafely conclude, that though they die in their *infancie*, yet they ſhall ſee the *kingdome* of *God*; and therefore it appeareth, that they are *regenerated*.

What will you ſay now, in anſwer to your argument; ſeeing it maketh not againſt *holy infants*, but for them? Surely you will denie that they have any of the effects of *regeneration*, or elſe you will denie your owne *argument!* or the *Scripture* of *God*, (which declareth that they are in *covenant*,) or elſe confeſſe, that the *infants* of *beleevers* are to be accounted *holy perſons*, in *covenant* with *God*, and *heires* of his heavenly *Kingdome*, according as the holy *Scripture* teacheth us: one of theſe you will doe, if ſilence prevent you not.

Moreover, I know not how you take the beeing in the *Covenant* or *Kingdome*; there is a two-fold beeing therein, to wit, *externall*, and *internall*; *outward*, and *inward*; *viſible*, and *inviſible*, (as I obſerved before, concerning perſons enterance into the *Church*.)

Act. 8. 13. *Simon Magus beleeved, and was* rightly *baptized* with the *outward Baptiſme*, therefore by conſequence, he was *viſibly* in the *Covenant*, even *outwardly*, and *externally*; He was an *elected Saint*, ſo far as men could or were to judg then at that preſent time, though his *heart* was not *upright* in the ſight of *God*; and therefore he was not of *Gods Kingdome*, nor in the *new Covenant* in *Gods ſecret account*, nor *regenerated*, no more then *Judas Iſcariot*, though the *Apoſtles* themſelves eſteemed never ſo highly of him. But the *Infants* of *beleevers* are *viſibly* in the *Covenant*. And wee are to *judge* all that are in the *Covenant viſibly*, to be *elected*, *regenerated*, *ſanctified*, *heires* of *righteouſneſſe*, *children* of *God*, and of his *heavenly Kingdome*, till they appeare unto us, either by ſome *viſible demonſtration* of *their owne*, or *evident manifeſtation* of *others*, or *teſtification* of *Gods*, not to be that which before wee were to judge them to be.

O minde this well, that *Secret things belong unto the Lord*
Deut. 29. 29. *our God, but thoſe things which are revealed, belong unto us and to our Children for ever.*

Secondly,

Secondly, (ſay you *) *Contradictions cannot be the effect of one and the ſelfe-ſame Covenant, in one and the ſelfe-ſame reſpect; but for one parent to be a beleever, that is, of the Church, when the other parent is not, to produce a holy ſeed*, (that is) *in the Covenant*, 1 Cor. 7. 14. *And for the other parents, to be one a Jew, and the other a Babylonian; the one a member of the Church, the other not, to produce an unholy ſeed* (that is) *out of the Covenant, and to be put away, both Wife and all borne by her*; as *Ezra* 10. 3. (you ſay) *is a contradiction in one and the ſelfe-ſame reſpect. Therefore it cannot be the effect of one and the ſelfe-ſame Covenant.* * Pag. 5. lin. 9. to lin. 19.

Anſ. That is a *contradiction* which is oppoſed to a contrary thing, as light is to darkneſſe. And that is an *effect* which floweth from a Cauſe or ground.

The ground why *God* gave *Abraham* the *ſigne* and *ſeale* of his *righteouſneſſe*, was *Abrahams faith*, in beleeving *Gods Covenant*; For *Abraham* had firſt the *Covenant*, and *faith* to lay hold upon it, and afterward the *ſeale* thereof. The ground why *Abraham* did adminiſter *Circumciſion* (*Gods holy ſigne and ſeale of the righteouſneſſe of his faith*) was *faith*, in *beleeving* the firmeneſſe of *Gods promiſe*, and the effectuall power and efficacie of the Ordinance of *Circumciſion*; which (*Circumciſion*) had the denomination of the *Covenant* it ſelf *, becauſe it was a *ſigne* thereof. * I ſay, *Abrahams* action of *Circumciſion* was done in *faith*, otherwiſe it had been ſinne unto him *. But he added unto his *faith* this vertue, (this effect of the *New covenant*) to yeeld *obedience* unto *God*, in performance of this *holy Ordinance* upon his *infants*, according to *Gods* appointment. Rom. 4. 11. * Gen. 17. 10. * Ver. 11. * Rom. 14. 23.

Baptiſme (being come in the roome of *Circumciſion*) though it be more *generall*, yet it hath an equivolence with *Circumciſion*; Wherefore (it being not contradictory thereunto, but ſealing up one and the *ſame Covenant* of *life*,) As *Circumciſion* was to be adminiſtred upon the *infants* of *beleevers* in former time, ſo *Baptiſme* is to be adminiſtred upon the *infants* of *beleevers* now. Col. 2. 11, 12.

Now though every *contradiction*, argueth a *difference*, yet every *difference*, maketh not a *contradiction*. But to reſtraine (or leſſen) the *priviledges* of the *Saints* (under the *Goſpel*) is not onely to make one *Covenant contradictory* to another, but alſo the *New covenant contradictory* to it ſelfe, which is not of a fading nature, but of a flouriſhing nature, and hath flouriſhed, (and doth flouriſh) more *under* the *Goſpel*, then it did *under* the *Law*.

Wherefore if you doe conceive, that 1 *Cor.* 7. 14. is of a leſſer extent then *Ezra* 10. 3. you are miſtaken; but if you will ſay, 1 *Cor.* 7. 14. is of a larger extent. Wherefore have you brought *Ezra* 10. 3. to unfold it? Except it be to prove forcibly hereby (againſt your ſelfe,) how that all *beleevers infants generally of what Nation ſoever*, have *greater priviledges* now, ſince *Chriſts death*, then they have had heretofore.

As for the ſecond part of your Argument (conſidering that it wanteth *explanation* one way, and *proofe* another way) it will not ſtand you in any ſtead, to prove what you would have it prove, (to wit) that *the holineſſe ſpoken of* (1 Cor. 7. 14.) *is not a holineſſe in relation to any Church-Covenant.*

Indeed, if you had ſet it downe thus; That *for one parent to be a beleever, and the other an unbeleever, to produce a holy ſeed in covenant, and the ſame parents remaining in the ſame eſtate without alteration, to bring forth an unholy ſeed, and out of the Covenant; is a contradiction in one and the ſelfe-ſame reſpect.* Or thus. *For one parent to be a beleever, and another parent to be an unbeleever, to produce a holy ſeed. And for the like parents in the ſame reſpects, to produce an unholy ſeed, is a contradiction in one and the ſelfe-ſame reſpect.* If you had reaſoned thus, and ſo proved it, then you had done ſomewhat like to your undertakings, but in ſpeaking *generally* of *parents*, in *covenant*, and out of *covenant*, without noting in *particular*, the difference that was between theſe *ſanctified* & *unbeleeving wives* (mentioned in 1 *Cor.* 7. 14) and thoſe *unbeleeving wives* (mentioned in *Ezra* 10. 3.) (who were not then *ſanctified* to *beleevers* for that purpoſe) you even looſe your ſelfe.

But you ſay, it *is a contradiction in one and the ſelfe-ſame reſpects*, and have not explaned nor declared what it is a *contradiction* of; whether of the *New covenant*, or of the *old covenant*, or of both *covenants*: Therefore declare plainly, what *covenant* you thinke this divorcement in *Ezra* to be an effect of? Was it an effect of the *New covenant*, or of *the old*? you may know, that neither *covenants* did allow them to marry thoſe curſed perſons. You ought alſo to minde, that one *Iſraelite* might be divorced from another *Iſraelite*, in the time of the Law; and this precept was granted and written them by *Moſes*, (Deut 24. 1.) *for the hardnes of their hearts*, (Mat. 10. 5.) But this (in *Ezra* 10.) was not a bare grant, but an abſolute command; not barely permitted (or granted) unto them, *for the hard-*

neſſe

neſſe of their hearts, there is more in it then ſo. For thoſe wicked perſons in whom they formerly took delight, they were forceably to put away, & it was not left to their libertie, whether they would put them away or no, but it was an injunction layd upon them, under penaltie of *Gods curſe*; for they perceived Gods heavie wrath was hanging over their heads, ready to ſeaze upon them, unleſſe there were ſome ſpeedy redreſſe.

And it evidently appeareth, that you have not well read (or conſidered) the Scripture, for if you had, you would ſoone have ſeen a great and weightie reaſon, preſſing theſe ſonnes of God to put away theſe daughters of men, and thoſe *unholy children* borne of them, for they (in uniting themſelvs thus unto them) had made thēſelves one with them; yea, they had made themſelves one with the abhominable Nations (as appeareth by *Ezra* 9. 1 compared with *Deut.* 7. 26.) *An accurſed thing, like the accurſed thing; And did not ſeperate themſelves from the people of theſe Lands, doing according to their abhominations.*

And therefore there was a ſpeciall cauſe why the *children* of thoſe *Idolaters*, (in *Ezra.* 10. 3.) ſhould be put away, They were not *viſibly holy*; the *Wives* were not *ſanctified* unto them, to bring forth a *viſible holy ſeed. The holy ſeed was mixed*: But the *Apoſtle* ſaith to the *beleevers*, in 1 *Cor.* 7, 13, 14, 15. *That the unbeleeving husband is ſanctified by the wife, and the unbeleeving wife is ſanctified by the husband; Elſe were your children uncleane, but now are they holy. But if the unbeleeving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes, but God hath called us to peace.*

Now wee are to take the *holineſſe* and *unholineſſe*, to be a *holineſſe* and *unholineſſe* in reference to *viſibilitie*; for thoſe that were *holy viſibly*, might be *unholy inviſibly*; and thoſe that were *unholy, inviſibly*, might be *holy viſibly*. But the *Saints* of *God* were not to judge any *holy*, except they had cauſe ſo to doe, and ground of perſwaſion ariſing from ſome *viſible demonſtration*, either from *God*, or from men, according to the direction of the *Word*. The *viſible holineſſe* of theſe *holy children* of *beleevers*, here ſpecified, aroſe from their *viſible* being in *covenant*, & from the *ſanctification* of the *unbeleeving* yoak-fellows to their *beleeving* yoak-fellows. The ſpirituall *uncleannes* or *unholines* wch the *unholy children* had, was in reference to *viſibilitie*; & ſo when he ſpeaketh of *holy children*, proceeding frō a *ſanctified wife*, he hath reference to *viſibility*; the *unbeleevers* are *ſanctified* to the *be-*

leevers, els were the *children unclean, but now are they holy*; to wit, in *visibilitie*; for the ground of the *childrens visible holineſſe* was, firſt, from the *parents* being *visibly* in *covenant*; Secondly, from the *infants* being his *children*, againſt whom there was no exceptions, they being conceived by ſuch a *wife*, who did not depart from him; and therfore the *children* are *visibly holy*; Thus when the *Vines* are viſibly of *the Vine of Sodome and of the feilds of Gomurrha, the grapes are* viſibly *the grapes of gall, and their clusters are bitter* *; *but when the wife is* viſibly *as a fruitfull Vine by the houſe-ſide* of him that feareth the *Lord*, the *children* are (to be eſtemed) as *Olive plants* **.

* Deut. 32. 32.

** Pſa. 128. 3. 4

A. R.

* Pag 5. lin 19. to lin. 35.

Thirdly, (ſay you*) *It appeares from the Jewiſh Church-ſtate, from whence this ſucceſſive holineſſe and beeing in the Covenant is concluded to come. The Proſolyte that was to be brought in, was to circumciſe all his males*, Exod. 12. 48. *Where wee may conclude, that his females were included in that time in the males, there beeing* (ſay you) *no other ordinance of admiſſion for them; Whence* (you ſay) *it will follow, that if the Jewes Church-ſtate, from whence* (you affirme) *this ſucceſſion of beeing in the Covenant is derived*) *doth not admit in any conſideration of any lawfull beeing of parents, the one a member of the Church, the other not, to produce a ſeed within the old Covenant, that then ſuch a thing under the new Covenant, cannot be concluded to proceed from that rule, but* (you affirme) *the former is true from the ground before layd, and that therefore the later is alſo true, and if not from that rule, then from none, But not from that by conſequence of the former argument, therefore from none.*

* Lin. 19, 20, 21.

Anſ. This is ſet downe obſcurely, You ſay *, *It appeares from the Jewiſh ſtate, from whence this ſucceſſive holineſſe and beeing in the Covenant is concluded to come?* What *ſucceſſive holineſſe?* and what *beeing?* and what *Covenant* doe you here meane? and who are they that make this concluſion?

* See before pag. 39.

* Gen 17.

* Gal. 3. 17.

* Lin. 21, 22, 23.

It hath been proved before, that the people of *Iſrael* had two *Covenants**, one eſtabliſhed with *Abraham**, another long after at *Mount Sinai**; But for Confirmation of your ſpeech, you ſay*; *The Proſolyte that was to be brought in, was to circumciſe all his males*, Exod. 12. 48. *Where wee may conclude, that his females were included in that time in the males, there beeing* (ſay you) *no other ordinance of admiſſion for them.*

Anſ. You ſpake before of a *ſucceſſive holineſſe*: But what *holineſſe* was this which the *Proſolytes* had, that were never on the *Church* before?

before? Was this a *succeſſive holineſſe?* Surely this doth not import any other *holineſſe*, but what is by *faith* in *Chriſt*; Wherefore you may ſee that you have not rightly applied this place of Scripture to prove your *ſucceſſive holines*: It was *faith* proteſſed by the *parent* that brought in his *ſeed* with him; it was not his beeing *circumciſed*, but his *beliefe*, which was alwayes to goe before, even as *faith* now is to goe before *Baptiſme*, and to be *profeſſed* before a *man*, or his *ſeed*, is to be admitted to the ordinance of *Baptiſme*. Now the *Proſolytes* were to *circumciſe* all their *males*. But wee doe not reade that the *Lord* did command the *Proſolites* to put away their *unbeleeving Wives*, they being married unto them before, (even when they were Heathens) but they might ſtill retaine them, and have *children* by them, capable of the *ordinance* of *Circumciſion*. Whereas you ſpeak of *admiſſion*, I thinke you meane admiſſion to the Paſſeover, for they made themſelves one with the people of God, by beleeving the *promiſes of God*, which thing they were to doe before they were *circumciſed*, and *circumciſion* was adminiſtred afterwards, for the *ſealing* and *confirming* of that *faith* before proteſſed.

Now how you underſtand, *that the females were included in the males*, I know not.

Whether doe you meane in his *male children*, or ſome other *males?*

If you ſay, they were included in his *male children*; Then I put the caſe, that he had *no males*; how then? were his *females* included in the *males* that were not?!

But your ſpeech, (in charitie) may have this conſtruction, That *ſeeing the Lord did command the Proſolyte to circumciſe his male children, that very command did intimate that his female children were in the Covenant, and according to their capabilitie to aſſent to Gods ordinance, that it was good & holy, though they were not to receive it, yet had a right to whatſoever came in ſtead thereof.* And this beeing not to be *received* by them *actively*, it muſt needs be conſtrued that they were *implyed imputatively*: This then was a great *priviledge*; for without this *imputative holineſſe*, they could not be numbered * among the *living* in *Jeruſalem*, but rather counted among the *uncircumciſed Philiſtians*, neither could they without this imputativeneſſe be admitted to receive the *Lords Paſſeover* * ? which was a figure of our *bleſſed Saviour Jeſus Chriſt our Paſſeover, which is ſacrificed for us* *.

* Iſa. 4 3.

* Exod. 12. 43, 44. 47.

* 1 Cor. 5. 7.

But from hence you collect a ſuppoſition, and upon your ſuppoſition you ground a poſition, Your poſition is, *That if the Jewes Church ſtate (from whence (you would have us take notice that you ſay) this ſucceſſion and beeing in the covenant is derived) doth not admit in any conſideration of any lawfull beeing of parents, the one a member of the Church, the other not to produce a ſeed within the old Covenant*, your poſition (grounded upon this ſuppoſition) is, *that then ſuch a thing under the new Covenant, cannot be concluded to proceed from that rule.*

Now, it would be knowne, what you meane by *parents*, whether you meane any *parents* whatſoever! or but ſome onely; for it doth not follow, that becauſe ſome were not admitted, that *therefore no unbeleevers were allowed to abide with their beleeving yoak-fellowes, for producing of a holy ſeed in Covenant.*

But let us ſee what proofe you have, upon which you ground your *ſuppoſition* and *perſwaſion.*

The former is true (ſay you) *from the ground before layd, and therefore the latter is alſo true.*

To which I anſwer; I know not (in *particular*) what *ground* you here meane! but this may ſuffice that what you have before layd, is anſwered fully before.

But becauſe you thinke the *former* to be *true*, *therefore you conclude, the later is alſo true*; and (further you ſay) *if not from that rule, then from none; But not from that by conſequence of the former argument, therefore from none.*

Now, I know not what you meane by theſe words, Doe you meane that *the* former, *and* later *of this your* argument *is* true, *from that* Rule, *and if not from that* Rule, *then from* none; *but not from that, by conſequence of the former* Argument, *therefore from* none!

Surely you are out here, on either ſide! Neither do I know what *Rule* you mean, nor *what*, nor *whoſe Argument* you mean: Doe you mean by that *Rule*, a *Rule* of *Scripture*; or only ſome *poſition* grounded upon *Scripture*; you ſhould know that *Ezra* 10 3. will not beare out your *poſition*, neither will any tittle of *Scripture* elſe; for though the *Jewes* were to put away theſe *wives* there mentioned, yet it doth not follow (as you would inferre) that therefore *the Church of the Jewes allowed not in any conſideration, of any lawfull being of ſome parents (the one a member of the Church, the other not, to produce a holy ſeed* within the *old Covenant*,) (though they allowed not of other ſome.) And therefore your *Argument*, both *ſuppoſitive* and *poſitive*, together

together with the *ground*, is fallen to the ground, and maketh nothing againſt *holy Infants* beeing *viſibly* in the *Covenant* with their *beleeving parents*.

You ſhould know that it is evill to make any *Concluſion*, [from any *Scripture*] *which is not concluded thereby*, or *included therein*.

But that the *Jewes Church ſtate allowed in no conſideration of no lawfull beeing together of parents, the one a member of the Church, the other not*, [*to produce a holy ſeed in Covenant*;] is not *concluded thereby*, nor *included therein*; therefore it is evill to make ſuch a *Concluſion therefrom*.

But if you meane by *Rule*, the *Rule* of *Scripture*, 1 Cor. 7. 14. or *Exod.* 12. 48. You may know, that all this maketh nothing for your purpoſe neither; but is alſo directly againſt you.

Now whereas you lay downe, a *poſitive argument*, [to confirme your former ſpeeches,] *and croſſe the ſame, by ſaying, and if not from that rule, then from none, but not from that, &c. therefore from none.*

I ſuppoſe it is ſome over-ſight; *Wherefore, I intend not to wade any further to finde out the depth of it, till I ſee an* explanation *thereof from you.*

But in the meane time, I will give you my conceptions further, concerning *Exod.* 12. 48 (which is the Scripture cited here by you) and ſo leave it to your conſideration.

God commanded the *Proſolyte*, to *Circumciſe all his males*, Exod. 12. 48. (to wit) *all his male Infants* (and *all* thoſe *males* in his *houſe*, who in ſincere affection, did deſire the *ordinance* of *Circumciſion*) though his *wife* (the *mother* of thoſe *Infants*) were neither *Jew* nor *Proſolyte*. And his *male Infants* [which he had by that *woman*] were (of neceſſitie) to be *circumciſed* [in their *infancie*] and not to be reckoned *without*, but *within* the *Church* of *Iſrael*. For we reade that the *Lord* commanded him to *circumciſe all his males*; but did not injoyne him to put away his *wife*, (which he had before his *Converſion*) though ſhee were no *beleever*. Exod. 12. 48.

Mariage being honourable amongſt all men, Heb. 13. 8. Shall wee thinke they were to breake it? An honourable *mariage* according to *Gods ordinance*, diſſolved without any juſt cauſe, or waightie ground, was a derogating from the firſt *inſtitution* thereof; and ſuch a thing which we never read, that *God* commanded or allowed the *Proſolytes* to doe; though their *wives* could not be perſwaded to become *Proſolytes*.

Yea,

Mat. 5. 31, 32. & 19. 8, 9.

Yea, and though *Christ* himselfe (in some case) doth allow that a man may put away his *wife*; and *Paul* declareth the same in effect, when he sayth, *If the unbeleever will not abide; a brother or a sister is not under bondage in such cases (but God hath called us unto peace.)*

Mar. 10. 5, 6, 7, 8, 9, 10, 11, 12

* Mat. 19. 8.

Yea, and although such a *divorce*, doth not argue a hard-heartednesse in the partie offended, nor was condemned (but allowed of) in *Christs* time (though it were done after the manner of *Moses*) yet touching other divorces, which proceeded from a hard-heartednesse, *Christ* did not allow of such, but sayth, *from the beginning it was not so* *.

And therefore wee are not to imagine, that the *Lord* did command or injoyne the *Prosolytes* (in the time of the Law) to breake the bond of *matrimony*, by dissolving that *mariage* which once was *honourable*, neither ought we to thinke, that the *conversion*, or *faith* of the one *parent*, made the *mariage* which before was *honourable*, any more the dishonourable; and if it did not, then wee may *lawfully* conclude, that they needed not to be *maried* over againe, or *seperated* the one from the other by *divorcement*, so long as the *unbeleevers* were content to abide with their *beleeving yoak-fellowes*, but that they were rather to remaine together in love and amitie, and bring forth a *holy seed* in *Covenant*, such a *seed* who were in their *infancie* to be ranked with the *Israelites holy infants*. So for the *Prosolytes* to claime the *priviledges* of the *Jewes holy off-spring* for his owne *Infants*, though borne of an *unbeleever*, was no sinne in him, nor contradiction of the *new Covenant* of *God*, but the effect of one and the selfe-same *Covenant*, he being commanded to *circumcise* them, even all his male *Infants*, in which you your selfe grant that the *females* were included in that time.

Now I conceive, that if any of the *Prosolytes daughters* at his entrance in, did refuse to come in, shee could not be compelled violently, but was still, as shee remained so to be esteemed without and numbered not amongst the living in *Jerusalem*, but the dead in *Palestina*. And therefore by the same rule, if any of his *male children*, (who were at yeares of discretion) would not be content to come in with his *father*, as his *father* was to reckon him among the *uncircumcised*, so was he not to *circumcise* him, nor compell him to be *circumcised*, till he submitted voluntarily; yet if this *Prosolyte* had male *infants*, borne of her that was *sanctified* to him, though she did not *sanctifie* him, he was to *circumcise* them, and to rank his *bo-*

ly

ly infants (both male and female) among the *circumciſed Salemites*; and to put ſuch a reall difference between them and his diſobedient *children*; as between *holy* and *prophane*, as between *members of the Church*, and *not of the Church*; as between circumciſed *Iſraelites*, and uncircumciſed *Philiſtines*.

And ſo the *holy Apoſtle Paul*, 1 Cor. 7. 14. teacheth all *beleevers* to eſteem ſuch *Children holy*; and directly oppoſite to thoſe *Children*, whoſe *unbeleeving parents* are not ſo much as *ſanctified* to any *beleever*, for procreating a *holy ſeed*: and therefore the *Infants* of *one*, or both *beleeving parents*, are to be eſteemed *holy*; and it is a ſinne to rank them with thoſe *infants*, whoſe parents are not any one of them in *Covenant* with *God*, or at leaſt ſo to be eſteemed; for wee have nothing to doe with *ſecret things*, which *belong* only *unto God*; *but things revealed* wee are to look into, and ſo to *judge of the tree by the fruit*; and in doing thus, we ſhall not doe amiſſe, or commit ſin, becauſe we ſo judge, though things fall out afterward contrary to our former expectation, ſince thoſe perſons declare themſelves otherwiſe then before they did; or that *God* diſcover them unto us to be otherwiſe, then wee were formerly to eſteeme them.

But to this objection, * *That they are here termed holy, and are ſo to be eſteemed.* You anſwer. * Pag. 5. lin. 34 *A. R.*

* *That ſo were the unbeleeving Jewes, when they were broken off,* Rom. 11. 16. *and ſo is the unbeleeving wife in this place; yet neither of theſe are to be baptized for their being tearmed holy; and therefore not Children for their being here tearmed holy.* * Pag. 5. lin. 36, 37, 38.

To which I anſwer, that you doe not obſerve the ſcope of the *Apoſtles words*, for he would not have us to judge, that thoſe are *holy* in *viſibilitie*, who are *viſibly Apoſtated*, and are cut off; for the *Apoſtle* ſpeaking of the *Apoſtate Jewes*, ſayth, *What ſhall their receiving be but life from the dead* *? *For* (ſayth he) *if the firſt fruits be holy, ſo is the whole lump; and if the root be holy, ſo are the branches* *. Intimating, that thoſe *branches* are *viſibly holy*, which *abide* in the *Vine*, and *Olive tree*, and receive nouriſhment from, and are borne up of the *root*; And the Apoſtle declareth that thoſe *unbeleeving Jewes* were *broken off*, and were not then partaker of that *benefit* which the *beleeving Gentiles* had, by being *grafted* in (in ſtead of the *Jewes*) and ſo made partaker of the *root* and *fatneſſe* of the *Olive tree*: yea, & further, the *Apoſtle* declareth the cauſe of the *Jews cutting off*, namely, *unbeliefe*; Through *unbeliefe* they are *broken off*; and there-

* Verſ. 15.
* Verſ. 16.
Verſ. 17.
Verſ. 18.
Verſ. 19.

Ver. 20. fore he exhorteth the *beleeving Gentiles not to be high-minded, but to*
Ver. 21. *feare; and to take heed, and to behold the bountifulnes, and severitie of God:*
Ver. 22. *Toward them which have fallen; Severitie; but* (sayth he) *towards thee*
bountifulnes, if thou cõtinue in his bountifulnes; or els thou shalt be cut off.
Ver. 23. *And they also, if they abide not still in unbelief, shalbe grafted in: for God is*
able to graft them in. So then it appeareth that the *Apostle* doth teach us, that their abiding on the *Olive tree*, doth demonstrate them to be *holy*, (in the appearance of men.) Howbeit, those are *holy*, (in the sight of God) who shall be saved, though they are not (knowne unto men to be) *holy*, but ought to be esteemed *unholy* in *visibilitie*. So the *incestuous person* of the *Church* of *Corinth*, (when he was cut off from them) was by the *Church* to be esteemed *unholy*, in *visibilitie*; but afterward, when he repented, he was then to be esteemed *holy* by those persons who formerly (and rightly according to *visibilitie*) esteemed him *unholy*, even at the time when he fell from
* Isa. 4. 3. his steadfastnesse. And so it is sayd, * that *he that is left in mount Sion, and in Jerusalem, shall be called holy, even every one that is written amongst the living in Jerusalem*: So it appeareth, that till we see them to be of the number of those, who are in *mount Sion*, and *in Jerusalem*, wee are not to esteeme them *holy*: What they are in *Gods secret* account, his *sacred Majestie* knoweth; but the revealed will of *God* hath directed us, not to call those *visibly holy*, who are *visibly unholy*, (as all *visible unbeleevers* are,) nor are we to esteeme those *unholy* outwardly, who are outwardly *holy* (as all *visible beleevers* are) for the *Apostle* putteth a difference between *branch* and *branch*; between *visible beleevers*, and *visible unbeleevers*; as we must doe between the *members* of the *visible Church*, and those that *Apostate* therefrom, and are cut off.

But the *holy children* of *beleevers* (in their *infancie*) cannot justly be said to *Apostate* from *God*, or to *degenerate* frõ that *heavenly state*, and *holy olive tree*, in which they are by *faith ingrafted*, and therefore well might the *Apostle* teach us, that we are to esteem them *holy*.

Whereas you say, *so is the unbeleeving wife in this place.*

I *Ans.* It is not so, The *Apostle* sayth not, that the *unbeleeving wife* of the *beleever* is *holy*, but *sanctified*, but he declareth that the *children* are *holy*.

And as for the *baptizing* of *such branches* (that are *broken off* before they are *grafted* in againe, or the *unbeleeving wife*, before shee be a *beleever*) we plead not; but alledge the contrary; for they are

not

not *visibly holy*, as you would inferre, but they are *unholy* in *visibilitie*, and are not to be esteemed as written among the *living* in *Jerusalem*, but as *dead in sins and trespasses*, till they *repent*, and *beleeve*, and *live* thereby; and so the *Apostle* sayth, *What shall the receiving of the unbeleeving Jewes be, but life from the dead*; But so long as they are *spiritually dead*, they are not to be esteemed *holy*, nor reckoned among the *living* in *Jerusalem**. For as such *unbeleevers* were not meet to be *members* of the *visible Church*, in the time of the *Law*, no more are they meet to be *members* of the *visible Church*, in the time of the *Gospel*; for as the *Church* of *God*, both was, and is a *spirituall holy Church*, so it hath refused (and doth and ought to refuse) all those persons that are not *living stones*, *holy*, and *spirituall*; for *holinesse* (sayth *David*) *becometh thine house, O Lord, for ever*. Psal. 103. 5. Rom. 11. 15. * Rev. 22. 15.

Next, you rehearse a question, *What holinesse is here meant to the Children?*

To which you answer, *That it is not that holinesse that accompanieth faith: and such holinesse onely is available to the admittance into the state of the Gospel, and to have right to Baptisme.*

To which I answer, that it is to be taken for that *holinesse* that accompanieth *faith*, and therefore it is available to admit them into the state of the *Gospel*, and giveth them *visible* right to *Baptisme*; and this may appeare unto you from the *Apostles* testimony, which declareth that if one of the *parents* be a *beleever*, the *children* are *holy*, different from those *uncleane children* whose *parents* are neither *holy*, nor *sanctified* to the *holy*, to produce a *holy seed*; and therefore I conclude, that we are to account the *Infants* of *beleevers* to have that *holines* upon them, which accompanieth *faith*, and giveth them *visible right* to *Baptisme*; & they are to be judged to be of the number of *Gods elect*, as really, as those, are to be judged, who *professe faith*, and manifest *obedience* in their owne persons.

And it is further to be minded, that *visible Saints*, who make a *verball profession*, and walke *holily* in outward appearance, though we cannot infallibly tell whether they have *faith* or no, they are to be *baptized*, And we are not to dreame that wee can discerne internally in men, seeing *God* only knoweth the *heart*, and *no man knoweth the things of a man, save the spirit of a man that is in him*; yet where we see a *holy verball profession*, and a *life* and conversation annexed thereunto, and correspondent therewith, *outwardly*, though *the inward qualifications* be not according to the requiring of the *Word*.

yet wee are to judge them to have that *internall true holineſſe*, without which no man ſhall ſee the *Lord*, and alſo that the *Lord* hath admitted them into the *fellowſhip* of his *Son Jeſus*, and into the ſtate of his *Goſpel*, and that they are as *lively* precious ſtones, as living fruitfull plants, and therefore are to be accounted to have as much right to *Baptiſme*, as he that manifeſteth more *holineſſe*. So it is ſaid of *Simon magus*, that he *alſo beleeved, and was baptized*, and yet afterwards when he manifeſted *evill fruits*, *Peter* ſaid unto him *, *Thou haſt neither part nor lot in this matter; for thine heart is not right in the ſight of God. Repent, &c. for I perceive that thou art in the gall of bitterneſſe, and in the bond of iniquitie.* And therefore we are to *baptize* thoſe whom we are to judg to have *holines internally*, though in *Gods* ſight they have it not; That is to ſay, Thoſe that have *holineſſe outwardly*, are to be admitted into the *outward viſible ſtate*, and are to have the *outward Baptiſme*; they being to be judged to have the *inward graces*; as the *holy children* of *beleevers* have in *viſibilitie*, and ſo are to be eſteemed in the judgement of charitie; *which thinketh no evill.* But what is the reaſon why you thinke, that the *holineſſe* aſcribed by the *Apoſtle* to the *children* of *beleevers*, is not that *holines* that accompanieth *faith*; Is it becauſe they cannot work? Is it ſo indeed?! I tell you, that the Scripture teacheth us, that *thoſe that are of the faith, (though they cannot work) the ſame are the children of Abraham*[a], *and that the children of the promiſe are counted for the ſeed*[b], and that *Iſack* was a *childe* of *promiſe* in his *infancie*[c]; And that *faith* and *works* are different things[d]; And therefore though the *holy children* of *beleevers* cannot *work*, yet the *Lord* imputeth *righteouſneſſe* unto them[e] without *works*; And yet we are to minde[f], that the *Lord* would not have his *people* to ceaſe from *working* and to be *idle*, ſo long as they are *able* to *worke*. But when they have neither *will*, *skill*, nor *abilitie*, (as many a *viſible Saint* that is in years may want, and yet be no *Covenant-breaker*) then the *Lord* accepteth of them, and imputeth his *righteouſneſſe unto them*, as if they had done all the *holy workes* which ever were done in the world, by any, who were *imputed righteous*. *God* is a *wiſe God*, and knoweth that his *Saints* can doe nothing without him, nor act further then they have *capabilitie*, therefore in his *mercie* he exacteth no more. *God* in his wiſdome knew that the *Infants* of *beleevers* were *capable* of *paſſive Ordinances*, and therefore he inſtituted the ſame to be impoſed upon them, and adminiſtred unto them; But as for *active ordinances* which they could

Acts 8. 13.
* Ver. 21. 22. 23.
Note though *Simon Magus* was in the gall of bitterneſſe, and in the bond of iniquitie, yet he was ſayd before to beleeve, and was baptized; And now ſince, *Peter* biddeth him *repent*, *&c.* Which doth plainly ſhew, that *Peter* knew not then but that he might be ſaved.
[a] Gal. 3. 7.
[b] Gal. 4. 28.
[c] Ver. 28, 29, 30, 31.
[d] Rom. 4. 2. 4.
[e] Pſal. 32. 1, 2. Rom. 4. 6. Gen. 17. 11. Rom. 4. 11.
[f] Phil. 2. 12.

could not performe, nor had *naturall capabilitie* to doe, *God* did not require it at their *hands*, no more then he did require the *Proselytes females* to be *circumcised*, who (as you say) were implyed in the *males*. And this doth in no way eclipse the *Glorie* of *Christs mediatorship*, but advanceth the *free Grace of God*, and the *righteousnesse* of *Christ*, far above all the *works* in the *world*. But to affirme that the *infants* of *beleevers* have not the *true holines*, wch accompanieth *faith*, is (in a manner) to darken the *Glorious* Sunne of *Righteousnesse*, and the light of his *Gospel*, with a *meritorious smoake* of corrupt *doctrine*, arising out of the *bottomlesse pit* of sorie mans deceiptfull *heart*.

But let us heare what you say further for confirmation of your affirmation.

True it is, that in the time of the Law, and state of the Jewes, and old Covenant, there were some siderally, and outwardly holy, and outwardly uncleane, and then all men, yea, all things in the world, were distinguished by this kinde of holinesse: So the uncircumcised were then unholy, and they of the Circumcision holy, and might not accompanie with the other, Act. 11. 3. *And accordingly had they their outward washings and purifications, for these their outward pollutions: all which were but typicall things, and all these and such like distinctions are now abolished with that State, and quite taken away out of the world by the comming of Christ; and this is evident by* Peters *vision,* Act. 10. 11. *&c. expounded by himselfe in the* 28. *verse, where he sayth, That God had shewed him, that he should not call any man polluted or uncleane: Whence it is cleare, that now all men in the world are as cleane as the Circumcised, and those as polluted in the Gospel-sense as any other; for now all are as one and alike in Christ Jesus, as may appeare by these Texts,* Rom. 10. 11. Col. 3. 11. Gal. 3. 28. & 5. 6. *And as none then without this legall and outward holinesse, ought to partake of those legall performances and worship, nor be admitted thereunto, without being first circumcised in the flesh, and so made legally holy,* Exod. 12. 48. *So now none are acceptable, or ought to partake of the Gospel, worship and ordinances, without the Circumcision of Christ, which is of the heart and spirit,* Col. 2. 11. Rom. 2. 28, 29. *And this inward spirituall truth, was typified by that outward fleshly shadow: Hence therefore I will conclude, that the Apostle meant no such kinde of holinesse in this place, for the beleevers children to have. Nor is there any such kinde of holinesse now in the world amongst men, nor is this or any other kinde of holinesse (save onely that true holinesse that accompanies the new creature) available to Baptisme.* A. R. Pag. 6. lin. 5.

To which I Answer. All this which you have said here, maketh nothing against the *infants* of *beleeving parents*, forasmuch as they are declared to be *holy* now under the *Gospel*. 1 *Cor.* 7. 14.

The cessation of the *ceremonies* of the old *law*, pleadeth their *divine right* to whatsoever came in stead thereof, considering that *Christ* came not to *impoverish* them, but to *inrich* them; If he tooke away any *ordinance* from them, which was *typicall*, he left them that which is *substantiall*; And the like we may say, concerning the *outward holinesse ceremoniall*, which had still relation to the *covenant* and *Church* of *God*; which if it were taken from them, shall we thinke they were left so naked, and bare, that they had not as substantiall *holinesse*, as they had before; *God* doth not doe by *holy men*, as theeves do by honest men; even strip them of their ornaments, and so leave them to shift for themselves, and get other where they can. But our *heavenly Father*, careth for all his *children* in a speciall maner, both for great and small, for young as well as old. He taketh nothing from them, which he knoweth is profitable to them, or beneficiall for them; but giveth them as great, if not greater in stead thereof; If he know they have a *necessitie* of it, it is his will and pleasure they should not be debarred from it. And therefore seeing *baptisme* is come in stead of *circumcision*; as *holy infants* then were to be *circumcised*, so *holy infants* are now to be *baptised*; And as God declared unto *Abraham*, saying, that such *infants must needs** *be circumcised*; so we may know (that *baptisme* being come in the roome of *circumcision*) such *infants* must needs be *baptised*. And therefore as *holy infants* then had need of a *Saviour* to come, and therefore were *circumcised*, in token that *Christ* was theirs; so holy *infants* now have need of *Christ* come, and therefore are to be *baptised* in token that *Christ* is theirs also.

* Gen. 17. 13.

And may the *circumcised* accompanie now with the *uncircumcised*? yea surely; and this is a great *plea* for *holy infants* being in *covenant*, and doth *really* signifie, that it is a *visible spirituall holinesse* which differenceth them now from *heathen infants*; cõsidering that *God* never taketh from his people any thing wch differenceth them from other *people*, but he leaveth them the substance of that type, wch substance doth difference them *spiritually* now; Therefore the *Lord* calleth his *people* (now under the *Gospel*) to come out from among the Idolatrous *heathens*, and to *sepetate* themselves, and not to touch the *uncleane thing*, and promiseth that he will be a *Father*

2 Cor. 6. 17, 18.

unto

unto them, and that they ſhall be his *ſons and daughters*; That is to ſay, that as he was a father to the *families* of the *Jewes*, who were *ſeperated* from *ſtrangers*, ſo likewiſe is he a *Father* to the *families* of the *ſeperated Gentiles*, who obey his *voyce*; and as *God* did graciouſly accept of the *infants* of *beleevers*, who were *ſeperated* from *Idolaters* then; ſo doth he accept of the *infants* of *beleevers*, who are *ſeperated* from *Idollaters* now; *I will*, ſaith he, *be a father unto you*. Now he that is *a father* * *to the Inhabitants of Jeruſalem, and the houſe of Judah, he* * *beareth the holy off-ſpring, & the bleſſed Iſſue; even all the glorious veſſels of ſmall quantitie*. Deſpiſe not therefore the *infants* of *beleevers* for though in *quantitie* they are *ſmall*, yet in *qualitie* they are *excellent*, therfore *ſuffer the little infants to come unto Chriſt, and forbid them not, for of ſuch is the Kingdome of Heaven*. And therefore conſidering that they have that *holineſſe*, which accompanieth *faith*, and are in the *ſtate* of the *Goſpel*, they have right to *baptiſme*, as the *holy infants* of the *Jewes* (in the time of the law) had right to *circumciſion*. And *true it is that in the time of the Law, there were ſome fiderally and outwardly holy* *. But they were *members* of the *Church*; And it doth not argue, that (becauſe they had ceremoniall *holineſſe*) therefore they were not *ſpirituall* in *viſibilitie*; the contrary rather appeareth from what hath been before obſerved. Againe, you ſhould conſider, that there were ſome who were *ſpiritually* cleane, and yet in reſpect of *bodily diſeaſes* were *uncleane*; for we are not to thinke that every one that were defiled in their *bodies*, by touching of *dead folks*, or *uncleane perſons*, that had *iſſues*, or *leproſie*, (or the like) were therefore *defiled* in their *ſoules*, or rent thereby out of the *Covenant*, or that they ceaſed therefore to be *viſible* members of the *Church*: No ſurely; * But yet we are to know, that thoſe who did any of theſe things *preſumptuouſly* were *guilty*, ſo that nothing could purifie thē without *repentance*, yea, when any ſinned but *ignorantly*, & knowing it, neglected to bring their *treſpaſſe offering*, their *ſin* was increaſed, & they were to beare their iniquitie, for remiſſion whereof, more was required then before; yea, if a perſon were outwardly polluted *accidentally* (though he did not defile himſelfe by any *act* of his,) he was to be *cleanſed* according to the *law* of *God* *, which thing if he did not endeavour to doe, it was his *ſinne*, and ſurely it could not then be taken away by any *outward waſhing*, without *repentance*, and labouring to doe that which he ſhould have done before; which *ceremoniall cleanſings* and *purifications*,

* Iſa. 22. 21.
* Ver. 24.
Luk 18. 16.
* This is to be underſtood of a *ceremoniall holines*, for the *members* of the *viſible Church* now, are *outwardly holy* (that is to ſay) in *viſibilitie*, without which wee ought not to eſteem them *holy inwardly*.
* Lev. 5. 3, 4, 5.
* Lev. 4 & 5. & 6.
* Lev. 14. 8.
See Lev. 17. 16

tions, were to lead them to *Christ*, who was then to be manifested in the *flesh*, and a *Saviour* to save them from their sinnes, which the *bloud of bulls*, and *goats*, and *outward washings* could not doe away*; no more then the outward *Baptisme*, and the *Lords Supper*, (*Gods holy* and *blessed Ordinances*) will take away our *sinnes* now; for *Christs bloud* is onely effectuall for this purpose*; he is *the Lambe of God which taketh away the sinnes of the world. Joh.* 1. 29.

* Heb. 10. 4.

* Rev. 2. 5. Heb. 10. 5. & 8. 14.

But our chiefe poynt is not here about *ceremoniall circumstantiall shadowes*; for we all grant, that the *ceremonies* of the *old law* are *ceased*.

And to *argue* that (becaufe they were then fubject to *legall pollution*, and fome of them had it,) that therefore they had not the *inward* and *fpirituall cleanneffe*, is a vaine and groundleffe thing fo to thinke; for *the Good Lord was mercifull unto every one that prepared his heart to feek the Lord, the Lord God of his Fathers, though he were not cleanfed according to the purification of the Sanctuary*; * that is, though he had not that *outward purification* which you fpeak of.

* 2 Chro. 30. 18, 19. They had not time to *purifie* themfelves, yet they did eat of the *Paffeover*.

And their *purifications* and *waffhings* (wch you mention*) they were to teach them the benefit wch they had and were to have *fpiritually* by *Jefus Chrift*. Their *circumcifion* of the *flefh* * alfo, was to teach them the *Circumcifion* of the *heart* *; all which *circumftantiall Ordinances*, though they are *ceafed*, yet we have the *fubftance* of them in other *Ordinances*, and that *outwardly*.

* Pag. 6. lin. 11.

* Gen. 17. 10, 11. Rom. 4. 11.

* Deut. 10. 16.

And further, it is to be minded (concerning the *people* of *Ifrael*) that their *conformitie* unto the *Lawes* of *God*, did really *demonftrate* unto men, that they were *fpiritually holy*; and fo now the *conformitie* of *Gods people*, to the *Lawes* of *God*, doth give fufficient demonftration of their *holineffe* in the fight of men, whereby they are to judge them to be communicable perfons in a *fpirituall* way.

* Pag. 6. lin. 9.

And though the *uncircumcifed* were then *unholy*, (as you fpeak*) yet they were fuch *uncircumcifed*, who were not to be judged *circumcifed* in their *hearts*; and though perfons then were *circumcifed* both in *heart*, and *flefh*, and did yeeld *univerfall obedience* to *Gods commands*, yet through fome accident they might have a kinde of *ceremoniall defilement*, and yet retaine their *vifible holineffe* ftill.

See Lev. 14. 8.

You fhould alfo mind, that the *people* of *Ifrael* (after the *Law* was given in *Mount Sinai*) many of them, were *uncircumcifed* in *flefh* *, yet they were (at the time of their *uncircumcifion*) a *holy*, *peculiar people unto God*, and none were like unto them*, and therefore your alledging that there was a difference between the *circumcifed*, and

* Joſh. 5. 5.

* Deut. 7. 6. & 26. 18, 19. & 33. 29.

the

the *uncircumciſed*, and that the *circumciſed Iſraelites* might not then companie with the *uncircumciſed Heathens*, is of no force againſt this truth, even, that the *Infants* of *beleevers* have that *holineſſe* which accompanieth *faith*; for though *circumciſed perſons* were not to accompany with the *uncircumciſed*, yet it was meant of thoſe *uncircumciſed perſons*, who *were aliens from the common-wealth of Iſrael, and ſtrangers from the Covenants of promiſe*; and not of thoſe who were then *members* of the *Church* of *God*; and therefore it was not meant of all *uncircumciſed perſons*; for then the *parents* ſhould not have kept company with their *Infants*, before they were *circumciſed*, but were to deliver them to other *uncircumciſed* perſons, to keep till the eight day, wherein they were *circumciſed*; And then the *uncircumciſed beleeving Gentiles* were not to be *circumciſed*, by the *circumciſed*, but by the *uncircumciſed*: Which to *dreame*, is meere *fooliſhneſſe*; and therefore it appeareth that your Collections have no footing againſt *holy infants*.

Some *uncircumciſed perſons* might be accompanied with, and ſome *Circumciſed perſons* might not be accompanied with.

To the poynt then; Seeing that the *Infants* of *beleevers*, though *uncircumciſed*, might be accompanied with (in the time of their *uncircumciſion*) and that by the *circumciſed*: It evidently ſheweth, that there was a great difference between them, and the heathen *Infants* of *uncircumciſed unbeleevers*. And ſeeing the *uncircumciſed infants* of *beleevers*, might be *lawfully* accompanied with, and were different then from *unbeleevers*, it is apparēt that they were *holy* then, though *uncircumciſed*. And ſeeing that *beleevers infants* (though *uncircumciſed*) were *holy* in the time of the *Law*, and diſtinguiſhed by their *holineſſe* from the *Infants* of *unbeleevers*; and ſeeing that *Jeſus Chriſt* is ſtill one, and the ſame; and that the *ceremoniall holines* is ceaſed; it plainly argueth, that when the *Apoſtle Paul* ſpeaketh (in 1 *Cor.* 7. 14.) of the *holy children* of *beleevers*, had by a *ſanctified* wife; he meaneth ſuch a *holines* which is not ceaſed, but remaineth *permanent*, and doth *viſibly demonſtrate* thoſe *perſons* who have it, to have *right* to *Baptiſme*.

And as *Circumciſion* did not give *faith* to the *Infants* of the *Church*, nor adde the *Infants* of the *Church* to the *Church*, (no more then any other perſon) but rather confirme them in it. So *Baptiſme* now, doth not bring *regeneration* (or *faith*) unto ſuch, (or unto any other perſons) as many fondly imagine, neither doth it adde them to the *Church*, but rather confirme them therein.

Pag. 6. lin. 15. Touching *Peters vision*, which you mention *, *that God shewed him, that he should not call any man polluted or uncleane.*

It is good to understand in what sense it is spoken; for wee may rightly call all the *visible members* of *Antichrist* polluted, let them be what they will be, *high* or *low*, *great* or *small*; though they have, and *usurpe* the *ordinances* of *God*, yet they are *polluted persons* so long as they remaine in that estate; (even as the *Apostates* in the time of the *Law*, though they usurped *circumcision*, and other *Ordinances*, yet they were *polluted persons*) and these remaining in that sinfull estate, they are not *cleane*, neither *legally* nor *evangelically*.

* Lin. 8. To your inference *, (from *Act.* 10. 13.) I answer, That *in the Gospel sense*, those that are *seperated* from *Idolatry*, and those that are *Idolaters*, are not all one in *Christ Jesus*; for how can any be sayd to be in *Christ*, so long as they are *visibly* out of *Christ*? Wherefore it is to be understood, that as the *wicked* of whatsoever *Nation*, *degree*, or *sex* they be, are *all one* out of *Christ*; so, on the contrary, the *Saints* of *God*, of whatsoever *Nation*, *degree*, or *sex* they be, are *all one* in *Christ*, Rom. 10. 11. 12. 13. Gal. 3. 28. & 5. 6.

*Rom. 2. 8, 9. Rev. 22. 15.

And this sheweth us to put a *visible* distinction between those who are *visibly holy*, and those that are not. But the *infants* of *beleevers*, are *visibly holy* (as hath been proved before) and therefore wee are to *judge* them in *Christ*, and one with him, *members* of his *mysticall body*, and different from those who are not *visibly holy*, but are out of the *Covenant*.

* Pag. 6. li. 25, 26, 27. Whereas you say *, that *so now none are acceptable, or ought to partake of the Gospel, Worship, and ordinances, without the Circumcision of Christ, which is of the heart and Spirit.*

I answer, That one ought to be *baptised*, before they are *circumcised*, or *washed spiritually* in the *heart*, (at least so far as may be discerned by *men*) neither ought any to presume without the *inward*, and *outward Baptisme*, to lay *hands* upon the rest of the *holy institutions* of *God*, which *properly* and *peculiarly* are tyed to the *Church*. And the *Proselytes*, or *beleeving Gentiles* in the time of the *Law*, before they were *circumcised* in the *flesh*, they were to be *circumcised* in their *hearts*; and before they did *partake* of the *Passeover*, (a *figure* of *Christs* body) they and their *holy seed* were to be *circumcised* in *flesh*, as well as in *heart*; which *participation* in the *Ordinances* then, was not to be limitted onely to the *outward fleshly shadow*, no more then our partaking of *Baptisme*, or the *Lords Supper* now,

* Exod. 12. 48.

now, ought to be onely limitted to the *outward elements*, of *Water*, *Bread*, and *Wine*. But as for the *Infants* of *beleevers*, they ought to be judged to have the *circumcision* of *Christ*, which is of the *heart* and *Spirit*, (as hath been formerly proved, and shall be further shewed,) and therefore it is apparent, that they are acceptable, and may *lawfully* have the *Ordinance* of *Baptisme* imposed upon them; for they being proved to be *members* of the *visible Church* of *Christ*, it appeareth, that they are to be *judged* in *Christ*, and *new creatures*, and that therefore the *true holinesse* accompanieth them. And this being so, what then will follow, but that according to your owne *confession*, they have *right* to *Baptisme*.

Further you say; *If it be objected, that in respect of Justification, it availeth nothing, but to Baptisme it may.* Pag. 6. lin. 37.

To this *you* Answer*, *That that which availeth to Justification and salvation, doth according to the Rule, onely availe to Baptisme; for if thou beleevest with all thy heart, thou art justified,* Act. 13.39. *and shalt be saved,* Act. 16.31. *and mayest be baptized upon the same, and no other grounds,* Act. 8.37. Lin. 37. to Pag. 7.

To which I Answer; As is the *objection*, so is your *answer*, without *distinction*: for there is a difference between *justification* in the sight of *God*, and *justification* in the sight of *men*; All those persons who are *outwardly holy*, may be *justified* in the *sight* and *apprehension* of *men*, & *ought* to be *baptized* upon this ground, though their *heart* (knowne onely to *God*) be (like the *heart* of *Simon Magus*) *not upright in the sight of God*. But the holy *Word* of *God*, is our *Rule* whereby we are to *judge* both *beleevers* and their *infants* (now under the *Gospel*) to be in *covenant*, *regenerated*, *sanctified*, and *adopted* unto *God*; the *children* of the *promise* in their *infancie* (as the *infants* of *beleevers* were in former time.) And upon this very ground, the *Infants* of *beleevers* now may *lawfully* be *baptized*, as the *infants* of *beleevers* (who were members of the *Church* in the time of the *Law*) were *lawfully circumcised*.

By the Word persons must be justified, and by the Word they must be condemned.

To the objection*, *That all that were baptized by the Apostles themselves, were not saved, &c.* You *answer*. * Pag. 7. lin. 1, 2.

And say *you *doe grant, that all baptized by the Apostles were not saved, and yet deny the consequence, by distinguishing between the rule, by which they are to be baptized, (which is infallible) and the judgements of men, who are failable, and may be deceived in applying this rule; but it follows not, but that the rule being of God, is still as infallible as God himselfe* * Lin. 3. to lin. 15.

ſelfe is; for all that beleeve, ſhall be ſaved (which is true as God himſelfe is true) yet all who are judged by beleevers to beleeve, doe not beleeve, and therefore are not ſaved. This failing then here is not in the rule, but in their judgements, who are but men, and can judge onely in the outward appearance, (by their fruits yee ſhall know them) Mat. 7. 16 *And cannot judge as God, who onely knoweth the heart,* 1 Sam. 16. 17. Jer 17. 10.

Anſ. Though this by conſtruction, may be without contradiction, yet it may have a little further explanation, thus:

That though the *Saints* doe *judge* by the *infallible rule*, concerning *perſons*, yet if they alter their *judgement*, according as the *perſons* alter, they *ſinne* not in the alteration of their *opinion*, becauſe the *infallible rule* doth ſtill guide their *judgements*: As for *inſtance*:

The *infallible rule*, doth direct our *judgements* to looke upon all the *members* of the *viſible Church*, to be in the ſtate of *ſalvation*; So the *Diſciples* of *Chriſt* eſteemed highly of *Judas*, as indeed the *infallible rule* directed them; but when once he diſcovered himſelfe not to be that in *effect*, which before he was in *appearance*, then they were directed by the *infallible rule*, to alter their *judgements* without *faile*.

To judge of perſons according to the infallible Rule, is righteous judgement; in which the judgers muſt lay aſide all partialitie.

Further: in ſtead of theſe words; *Yet all who are judged by beleevers to beleeve, doe not beleeve*; It may be conſtrued thus; That all who *are rightly* judged (or *ought to be* judged) by *beleevers* to beleeve, doe not beleeve; For there is a difference, between what *perſons* do, and what they ſhould, or *ought* to doe. And *perſons* judging as they *ought*, though their *judgement* is alterable, yet as the *Rule* is not *failable*, neither is their *judgement* by it *ſinfull*; but *righteous*, *holy*, *juſt*, and *lawfull judgement*.

This being conſtrued thus, and ſo taken, I aſſent thereunto.

But as for your following inference, I abhorre, and deteſt from my very *ſoule*.

Your words are theſe:

A. R.

* Pag. 7. li. 15. to lin. 25.

* *But in the baptizing of infants, the caſe is far otherwiſe, yea, quite contrary, who will or can faile in judging an infant to be an infant; the failing therefore here is in the Rule it ſelfe, and ſo the fault and ſinne in the appointer of ſuch a deceivable Rule: This therefore cannot be of God, who is truth it ſelfe, but muſt be of man; For let God be true, and every man a lyar. And when doth he ſhew himſelfe more vainly to be ſo, then when he goeth about to ſet his poſts by Gods poſts; and when he teacheth for doctrines, his owne vaine and lying traditions, ſuch as this is.*

Anſwer.

Anſ. Groundleſſe poſitions and falſe inferences therefrom, are frequent with you; your words import, that in the *baptizing* of *infants*, becauſe none can faile in *judging* an *infant* to be an *infant*, that therefore the fayling is in the *Rule* it ſelfe; and therefore you conclude, it cannot be of God, but of man, a vaine tradition!

The like might be ſayd of the *Circumciſion* of *infants*, in the time of the *Law*, that becauſe they could not *faile* in their *judgements*, in *judging infants* to be *infants*, that therefore the *circumciſion* of *infants* was not of *God*, but of *man*, *a vaine tradition*! and the *rule* was not *infallible*!

But you may know, that for *beleevers* to impoſe the *ſigne* * and *ſeal* * of the *righteouſneſſe of faith*, upon their *children* (in their *infancie*) was *good*, *lawfull*, & *warrantable* *, directed by the *infallible rule* of *Gods* Word; which *rule* was never yet abrogated; therefore it ſtandeth in force, and is not a *vaine tradition*; and ſeeing *God* himſelfe adminiſtred *Baptiſme* upon *infants*, before the *Law* was given in *Mount Sinai*; how dare you ſay, it is not of *God*?

* Gen. 17. 11.
* Rom. 4. 11.
* Exod. 12. 48.
Baptiſme is to us as *Circumciſion* was to the *Jewes*.

Next after this, you caſt your eye upon an *Author*, whom you * call, *A learned and able Author of our times*; *whoſe expreſſion* (you ſay) *you cannot but take notice of.*

A. R.
* See Pag 7. lin. 25, 26.

Anſ. It may be, you call him *learned*, and *able*, becauſe (as you ſay) *he confeſſeth himſelfe unconvinced of the lawfulneſſe of the Baptiſme of infants, by demonſtration of Scripture for it. And yet he taketh the Baptiſme of infants to be one of the moſt reverend, generall, and uncontrouled traditions which the Church hath, and which he would no leſſe doubt of, then the Creed to be Apoſtolicall.*

And upon this *beliefe* and *confeſſion* of his, you *Paraphraſe* *, ſaying, *No more would I doubt thereof, if I could be convinced by any demonſtration of Scripture for it: But ſeeing demonſtration of Scripture, neither to us is, nor by him can be produced for it, I doe and muſt remaine ſtill unconvinced with him, and muſt needs take it to be a meere humane device.*

* In lin. 31. to Pag. 8.

To which I anſwer, That the *doubting conſcience* cannot be *ſatisfied*, unleſſe *God* doe it by his *Word*, or *Spirit*, but if the *Lord* doe open your *eyes*, and give you *ſight* to *apprehend*, and *comprehend* this *light*, then in it you ſhall ſee clearly this *truth*, even the *lawfulneſſe* of the *Baptiſme* of *holy infants*. But if *God* doe not by his Spirit open your *heart*, the *tongue* of *men* and *Angels* cannot convince you, but you muſt ſtill remaine unconvinced. But how can you expect

that this *Author* (whom you call Mr. *Daniel Rogers*) should produce Scripture for the *Baptisme* of *Infants*, while he is (as he saith himself) unconvinced of it by demonstratiō of Scripture, except you did expect that he should have played the *hypocrite*, & so have gon against his *Conscience*; you should know, that *Whatsoever is not of faith is sin.*

And it doth not argue (as you infer) that (because *no demonstration of Scripture is brought by him*) that *therefore* none *at all* is brought to you, *by those who* are *convinced of it by the authoritie of* Scripture. This cannot be true which you affirme, considering the *many Scriptures* which you acknowledge have been alledged for to prove the *Baptisme* of *infants*; The demonstration whereof hath been sufficiently shewed unto you, and therefore if you take it not for *satisfaction*, you may remaine *unsatisfied*, and still *unconvinced*, (though *convicted*) with your *alledged Author*, *and take it* (or rather *mistake* it) (as you esteem it) *for a meere humane device.*

But further you say;

A. R. Pag. 8. *Nor is this Author alone, in deeming the Baptisme of infants a traditions, for many of the Ancients with him have so declared it.*

Origen *calleth it a Ceremony or Tradition of the Church.* In Levit. hom. 8. in Epist. ad Rom. lib. 5.

Augustine *calleth it a Common Custome of the Church.* De baptismo contra Dona. lib. 4. cap. 23. Et de Genesi ad literam. lib. 10. cap. 23.

To which, I say, that things may be *traditionall*, and *commonly*, and *customarily practised*, and yet have *sufficient ground* and *warrant* in the *Scripture*.

Origen. But in citing *Origen*, you doe not tell us, what he sayth in the same *Epistle*, (to wit) that *the Church received Baptisme of infants from the Apostles.*

Augustine. And in citing *Augustine*, you doe not declare what he sayth (*in contra Donatist. lib. 4. cap. 23, 24.*) that *the Baptisme of Infants was not derived from the authoritie of man, or Counsels, but from the tradition or doctrine of the Apostles.*

* Lin. 9 But next of all you say, *Erasmus* *, *lib. 4. de Ratione Concio*, sayth, *that they are not to be condemned that doubt whether Childrens Baptisme were ordained by the Apostles, &c.*

To which I answer; No more will I *condemne* those who in weakenesse doe doubt of the *Baptisme* of *Infants*, but rather pittie them, and pray for them, and labour, (as the *Apostle* biddeth us concerning

concerning *those that are fallen through infirmitie*) *To restore them with the spirit of meekneſſe.* But when their *ſinne* cometh to ſuch a *height*, that they reſiſt the *truth*, and run on *wilfully*, and *blaſphemouſly*, with a *leaprous headines*, and that againſt the *Scripture*, and the very *light*, and *law* of *reaſon*, and will not heare *good Counſell*, nor receive *wholſome inſtruction*; then they are not to be borne with, but *condemned*.

The *obſtinate*, thongh *ignorant*, are to be *rejected*, when they reject the *truth*.

Whereas you ſay further, that *Ekius* * calleth (*the Baptiſme of Infants*) *a Commandement and ordinance of man*; In Echiridion,

* Lin. 12.

I anſwer, You ſhould know, that it is a *Commandement*, and *ordinance* of *God*, In the *Scripture*.

Whereas you produce the *Papiſts* *, and the *Authoritie of Counſells** (to *jump* with you, and your firſt *learned Author*, cited by you, againſt the *Baptiſme* of *Infants*,) to prove it not to be *warranted* in the *Word*, but grounded upon *tradition*, and not upon the *Scripture*.

* Lin. 15.
* Lin. 23.

I anſwer; It evidently appeareth, that theſe your *erronious conceptions*, and *peremptory concluſions*, are builded upon a ſandy foundation. I pray you, tell me; How can they beleeve a thing by *Scripture*, that *judge* the *Fathers* above the *Scripture*?

And as you thus bring *humane unſufficient Teſtimony*, to prove the *Baptiſme* of *Infants*, to be a *humane invention*; ſo you doe the like in labouring to make *knowne* the *time* when it was invented, a meere *dreame!* and vaine *conceipt* of your *owne*! a thing farre above your reach! And you would by your *humane Authors*, beare your *Auditors* in hand, as if the *Baptiſme* of *infants*, were invented ſome hundreds of yeares after *Chriſt*; which is neither *certaine*, *probable*, nor *poſſible*; and yet you cite other *humane Authors* for it, whoſe hiſtoricall relations (as you have ſet them downe) have no *bottom* upon *truth*, and therfore are to no purpoſe againſt the *Baptiſme* of *holy Infants*. And therefore your citing them, maketh nothing for your purpoſe neither. But you ought rather in this to *mount* above *humane teſtimony*, and leave theſe your two cited *Authors* to reconcile themſelves;) *Goe to the Law, and to the Teſtimony* *, (for whatſoever is not according to that, hath no light in it) and there ſee what *time* the *baptiſme* of *infants* was *adminiſtred*. As for the time of the *invention* thereof, I will not intermeddle, or take upon me to determine at this time; forasmuch as it is ſufficient for us to *know*, that *God* is the *Author* and *inſtituter* of it; the *adminiſtration* whereof was *in the Cloud, and in the Sea*, not long after the *Iſraelites* came out of the *Land* of *Ægypt*. But it was before the *Law* was given

* Iſa. 8. 29.

I thinke that *Circumciſion* of *infats* was not invented, nor adminiſtred before the *Baptiſme* of *infants*.

given in *Mount Sinai*, many hundred yeares before *Jesus Christ* was manifested in the *flesh*; and therefore your new account is too shott a weapon to undermine *Gods holy administration* of *Baptisme* upon
1 Cor. 10. 1, 2. his *Redeemed ones*; Such as the *Israelites* were, whom he brought out of the *Land* of *Ægypt*, and *baptised* in the *Cloud*, and in the *Sea*.

Further, you cite more *humane Authors*, (to speak your *pleasure*)
*Pag. 8. lin. 37. against the *baptisme* of *infants*, as if it were *thrust upon the world*,
*Pag. 9 li. 1, 2. *under colour*, and *pretence*; *foysted* in (say you) *like all other Antichristian devices, have their cloakes and holy pretences.*)

I answer; These are rude words, and words that wee may rather admire at, then imbrace, considering what little ground you have to speake them, and how violently you have wringed them from *humane testimony*, builded also upon mistakings of *humane Authors*. Have you no more feare of *God* in you, then upon such *sleight grounds*, so *publickly* to breake out, and that in such *unseemly tearmes*, against the *Baptisme* of *Infants*, *Gods holy* and *blessed Ordinance*? Now surely, you are not to be *justified*, but *condemned* in your presuming thus to affirme, what you cannot prove; and labouring *sacrilegiously* to take away the *visible* badge of *Christianitie* from *Christian Infants*. Consider what a *dangerous* thing it is to *di-*
Rev. 22. 19. *minish* from *Gods Word*; *He that taketh away therefrom, God shall take away his part out of the booke of life, &c.* And with this consider also what ground you have had, for your evill *perswasion*, *unjust calumniation*, and *sinfull affirmation*. You should know, that the *Baptisme* of *Infants* was not brought into the *world* by *man*, much lesse was it thrust upon the *world*, under *colour*, and *pretence*, and *Antichristianlike*, *foysted in*, (as you unjustly affirme) but *God* in his *love*, and *mercy*, and *bountifull liberalitie*, brought it into the *world*, amongst other *priviledges*, for his *Elects sake*, & did not thrust it upō the *world*, (as you speake) but ordained it in an orderly way, to be *imposed upon* his *Church* and *People*; whose *visible holinesse* gave them *right* unto it; And he did not bring it under *colour*, and *pretence*, as the *Anabaptists* doe their *Baptisme*, in administring *Baptisme* upon *People*, and then telling them, it is *right*, and afterward that it is *wrong*, (and that they must therefore be *baptized* againe, by them in another manner,) and so after they have been *baptized* by them againe and againe, they after a while are restlesse againe and unsatisfied, because he who *baptized* them, was *unbaptized* himselfe upon their own grounds. Nor can they beleeve there is any *baptized*

rightly

rightly in the world. And so they know not upon their owne grounds, what to doe, or how to *practise* any *Ordinance* of the *New Testament*.

These their *Baptismes* (I may say) are rather to be accounted as *thrustings*, *colourable pretences*, and *foystings*, (and the like,) then the *Baptisme* of *holy Infants*, which was brought into the world by the *Wonderfull Counseller*, whose mightie power is to be *magnified* in all his *noble acts*; who saved *Noah* and his *familie* in the *Arke*, (when all the *world* of *unbeleevers*, both *yong* & *old*, perished with the *Flood*[a];) Which *figure* answereth the *baptisme* that now is[b]; who *baptized* the *Children* of *Israel* in the *Cloud*, and in the *Sea*[c]; When *Pharoah* and his *Host* were overwhelmed with the mighty waters[d]; who (according to his *blessed promise*[e], made unto his *People*) sent his blessed *Sonne Jesus Christ*, (our *Emanuel**) into the *world*, *to beare our sinnes*, and to *suffer death* for us, and put an end to our *iniquities*; Who was *buried*, and *rose againe* the third day, according to the *Scriptures*[f]; And at his Ascension into the bosome of his *blessed Father*, he gave *Commission* to his *Disciples*, to *teach* all *Nations*[g], and to preach the *Gospel* to *every creature*[h]; and to *baptize* those who were to be esteemed in the *state* of *salvation*; Who, when his earthly tabernacle dwelt amongst us) declared that the *kingdome* of *heaven* consisteth of such *holy infants**, for whom he prayed earnestly[i], upō whom he layd his own *holy* hands[k], pronouncing them blessed with his owne mouth[l]. Wherefore you shew your selfe very ignorant, and exceeding presumptuous, that dare (with open face in the view of the *world*,) so far to deny *Christ*, (in a manner,) as to say that his *Ordinance* of *Baptisme*, (administred upon *holy Infants*,) is such a thing, which (by a supposed helpe of fraile man) you have declared it to be.

a Gen. 7.
b 1 Pet. 3. 20, 21.
c 1 Cor. 10. 1, 2.
d Exod. 14. 28.
e Deut. 18. 15.
* Mat. 1. & 2.
f 1 Cor. 15. 4.
g Mat. 28. 19.
h Mar. 16. 15, 16.
* Luke 18. 17.
i Joh. 17. 20, 21, 24.
k Mat. 19. 15.
l Mar. 10. 16.

Consider further, how that although all these *Antient Fathers* whom you have cited, were on your side. And though you should cite many more, in Antiquitie far surpassing the other, yet all is *vaine* wch you doe, yea, properly *vanitie* without the *Scripture*, and as it is to no *edification*, so it will give no *satisfaction*, or *information* to the *doubting soul*, or make any thing for strengthening your *errour*; (though it may harden you and other seduced in it) but it will be a means rather to adde *griefe*, and *vexation* to your *spirit*, at the *day* when you must give up your account, for all your *idle words*, *vaine actions*, & *hard speeches*, when it will be little *available* to *fly* to

these *mountaines to hide you from the wrath of the Lambe*; whose word shall *judge* these *fathers* whom you have cited, by which they shall be *justified* or *condemned*; when they shall not *judge* it, or *condemne* it, (as *Heretickes* formerly have done,) but be *judged* by it.

I have not told you that *Auxentius*, (one of the *Arians Sectaries*, with his *adherents*, (who denied the persons in the *blessed Trinitie*, and *denied* the *Godhead* of *Jesus Christ*,) was one of the first that denied the *baptisme* of *Infants*.

And that *Pelagius* the Heriticke was a patron of this opinion of yours. Whom *Augustine* and others of the *Antient Fathers* have opposed by the *Scriptures*, and condemned for heresie, as justly they might; for then it may be you would say, that *Augustine* was an *Heretick* himselfe as well as the rest, and therefore the citing of him (or any such as he was) can make nothing for our present purpose, in cleering the *case* in cõtroversie; for indeed, after this manner, did Mr. *Smith* (the *Anabaptist*,) answer Mr. *Clifton*, who was his *opposite* and overthrew his errours.

But indeed I desire that all things may be tryed by the touchstone of the Word of *God*, which is the onely *rule* for every *divine action*, which directeth us *to hold fast that which is good*, and to *judge* of *persons* and *causes* accordingly.

Therfore I desire that what hath bin spoken already in answer to your severall *objections*, and what hath been also gathered from the word of *truth* (in vindication of this *truth*, of the *baptisme* of *holy Infants*) may be observed.

* See before in Pag. 3. to Pag. 15.

It hath been declared how the *promise* is made to all *beleevers Infants*, as really, as to themselves, or any of their *children* *.

* Pag. 15. to pag. 24.

It hath been proved, that the *generall institution* of *Jesus Christ*, is no maner of way *lesse generall* * then *circumcision*, but more *generall* in respect of the parties upon whom it is to be *administred*.

* Pag. 24. to pag. 63.

It hath been minded *, how that the *Infants* of *beleevers* were *holy*, & *members* of the *visible Church* in the time of the *Law*, and that neither the cessation of the *ceremonies* of the old *Law*, nor any thing else, which can be alledged, doth argue that they have not still the *true holinesse* which giveth them *visible right* to *Baptisme*. But seeing the *dispensation* of *Gods gifts*, and the *distribution* of his *graces*, are multiplyed under the *Gospel*, wee are still to esteem the *young Olive plants* of *beleeving parents* to be *holy*, as well as the *stock* or *branches* upon which they grow. And it being so, we may conclude, that they

they have *right* to *holy Baptisme*, as their *holy parents* have. And to debar the *holy infants* of *beleevers* from *Baptisme*, is to reject them, and so (in a manner) it is a rejection of their *holy parents*; a means of their *discouragement*; a *weakning* of their *faith*; a *discomforting* of their *hearts*; yea, and *discouragement* to *others*.

But *Truth overcommeth all things, it is great, and will prevaile* against all that oppose it.

Thus having answered directly to what hath been set downe by you, I proceed to the next.

Your next words are these:

A. R. Pag. 9. lin. 21. *But now to the Question; What is meant by the holinesse which children are sayd to have,* 1 Cor. 7. 14. *In answer whereto, I shall shew onely what I conceive it to be, and then leave it to the judgement of the wise.*

Answer. If you mean the *holy children* of *beleeving parents*, (spoken of 1 *Cor.* 7. 14.) Let us heare what you say.

A. R. Lin. 25. *I say then it is onely such a holinesse, as is opposite to some kinde of uncleannesse, which I take to be this, as if when they are sayd to be holy, it is no more then to say, they are not uncleane,* (to wit) *no Bastards.*

To which I answer; That you are greatly mistaken herein, There is no such *restriction* in the *Scripture*, as you conceive, and would gather from thence; for it is apparent, that when the *Apostle* sayth to *Beleevers* (1 *Cor.* 7. 14.) *Else were your children uncleane*; he meaneth here such an *uncleannesse*, which he speaketh of in 2 *Cor.* 6. 17. Which *uncleannesse*, the *Saints* are bidden not to *touch*; *I will dwell in them, and walke in them; and I will be their God, and they shall be my people. Wherefore come out from amongst them, and be yee separated, sayth the Lord, and touch not the* [*uncleane*] *thing, And I will be a father unto you, and yee shall be my sonnes and daughters, sayth the Lord God Almightie.*

2 Cor. 6. Ver. 16. Ver. 17. Ver. 18. The *Apostle* speaketh to the same *people*, useth the same *Scripture-phrase*, in applying the precious promises. And doth in no way exclude, but include their posteritie. For confirmation whereof, see the practise of *Peter* in *Act.* 2. 39.

Observe here, how that this *uncleannesse* is directly opposed to the *holinesse* which those have who are in *covenant* with *God*; who alwayes did put a difference between the *holy* and *prophane*, between the *infants* of the *world*, and the *infants* of the *Church*. And so the *Apostle* (speaking in the *Scripture language*,) calleth the *children* of *Beleevers holy*: *Else were your children uncleane*, (saith he,) *but now are they holy*, 1 Cor. 7. 14. *Else were your children bastards* (say you) *but now are they no bastards*. This, you conceive, is the meaning of that *Scripture*: But you should minde, that the *Proselytes* in the time of the *Law*, and the *beleeving parents* in the time of the *Gospel*,

Heb. 13. 4. who were formerly *unbeleevers*, were not all *baſtards*: and *legitimacie* is not a thing *peculiar* to *beleevers* but *unbeleevers* may have it. But when the *Apoſtle* ſpeaketh of a *holineſſe*, which the *children* of *beleevers* have, it is that which is *peculiar* unto the *Saints* of *God*, and not *common* to *Infidells*, who are without *God* in the *world*, and not to be *communicated* with.

You ſhould minde, that the *Apoſtle* ſpeaketh in the *heavenly language* of *Canaan*, in the *Scriptures ordinary phraſe*; giving the *beleevers infants* ſuch a *ſtile*, wch the *holy Spirit* of *God* hath given them; (according as it is plentifully manifeſted in the *Scriptures* of *God*,) and which he hath not given and granted unto *unbeleevers infants*. There is no place of *Scripture*, which declareth them to be *holy*: Wherefore wee may conclude, that there is a great deale of difference between the *infants* of *beleevers*, and the *infants* of *unbeleevers*; and that the *uncleanneſſe* of the one, is oppoſed to the *holines* of the other, as *darkneſſe*, is oppoſed unto *light*. As *Idolaters*, are (ſayd to be) oppoſed to thoſe that are *ſeperated* from them *. And ſo the *Jewes* (*ſeperated* from *Idolaters*) were all *holy*, both *young* and *old*, and *Gods* ſeperated peculiar people *; The *Lord* was their *God*, and they were his *people*, and he dwelt in the middeſt of them*, and *ſanctified* them unto himſelfe *, and gave unto them his *bleſſed Oracles* *, and *holy Ordinances*: yea, and the *Gentiles* alſo, who had *like precious faith* with the *Jewes*, were then made *partakers* of the *like precious priviledges* with them; which extended unto their *infants* *, as well as to the *infants* of the *Jewes*. Therefore as the *infants* of the *Jewes* were *holy*, ſo were the *infants* of the *Proſelytes*, (or *beleeving Gentiles*.)

Rev. 22. 11.
1 Cor 6. 14.
* Ver. 15, 16, 17, 18.
* Deut 29.10. & 14. 1, 2.
* Levit. 26 11, 12.
* Exod. 31.13. Pſal. 135. 4.
* Rom. 3. 2.
* Exod. 12. 48.

And foraſmuch as the *diſtribution* of *Gods gifts* (under the *Goſpel*) are larger, then they were under the *Law*; the *infants* of *beleevers* now, have the *ſame ſpirituall priviledges*, as the *infants* of *beleevers* had then; and have the *ſame precious holineſſe*, which is available to *Baptiſme*; and therefore we may conclude, that when *Chriſt* came to die for their *ſinnes*, he came not to deſtroy their *ſoules*, and ſo to *rob* them, to *ſpoyle* them, to make them *ſpirituall bankrouts*, to take from them his *righteouſneſs*, and leave them to be clothed with their own *righteouſnes*; But ſurely, wee may rather conclude, that *Chriſt* [as he was once himſelfe an *infant*, of a *beleeving parent*, according to the fleſh] ſo he loveth the *infants* of *beleevers*, becauſe they

Ephe. 3. 5, 6.

Luk. 2. 7. 16.

they are Subjects of his kingdome. And as he *suffered for them* so he doth not onely *come unto them*, but caſt his *garment* of *righteouſneſſe over them*, and *dwell with them*, and *abide in them*; and is a *father unto them*, as he was to the *Inhabitants* of *Judah* and *Jeruſalem*. Our *God* is a *God* of *truth*, and therefore he will not deceive his *people*, nor break his *Covenant* which he hath made with them; which *Covenant* is to his *Saints* thus; *I will be a God unto thee, and to thy ſeed* *; *I will be their God* **: So ſayth the *Spirit* of *Truth*, who will not, (nor cannot) *lye*; Who for ſtrengthening of his *peoples faith*, and encreaſing of their *comfort*, that their *hearts* in *loving* him might be *enlarged*, and their *joy* in *delighting* in him might be *full*; he did command a *viſible ſigne* and *ſeale* of the *righteouſneſſe* of *faith*, to be impoſed upon them, and upon *their ſeed*, whoſe *God* he had teſtified himſelfe to be.

& 18. 17.

Iſa. 22. 21.

* Gen. 17. 7.

** Ver. 8.

Now thoſe perſons to whom *God* is a *God*, they are *bleſſed* in a *ſpeciall manner* *, and he is a *father* unto them *; and thoſe perſons to whom *God* is a *God*, and a *Father*, are *ſeperated* from *Idolaters*, and are a *holy* * *peculiar people* unto him, directly oppoſed to thoſe who are *uncleane* *, and out of the *Covenant*. But *God* is a *God*, and a *Father* to the *infants* of *beleeving parents* now, as he was formerly; [for his holy *Covenant* is ſure] and therefore ſuch *infants*, (even the *holy off ſpring*, and *bleſſed iſſue* of the *bleſſed*) are all the *ſonnes*, & *daughters* of *God*; and are to be accounted amongſt the number of *ſeperated Saints*, in *covenant* with him; for he hath promiſed to be a *God* and a *father* unto the *beleeving Gentiles* (2 *Cor.* 6. 18.) as he was unto the *beleeving Jewes*, (*Gen.* 17. 7. *Jer.* 31. 1.) Concerning whom the *Lord* ſayth, *Their children ſhall be as aforetime*, Jer. 30. 20. whoſe *holineſſe* is directly oppoſed to the *Idolatry*, of thoſe *Idolaters*, which the *Lord* commandeth his *bleſſed Saints* to *ſeparate* from, and is quite contrary to this *uncleanneſſe*, which *unbeleevers*, and their *infants* have; who though they are not *baſtards*, yet they are *unholy*, becauſe they are out of the *Covenant*, and *God* is not their *God*, nor *father*, to *hallow* thē, as he is to the *holy children* of *beleeving Gentiles*, and as he was to the *holy children* of the *Jewes*, in *covenant* with him.

* Pſal. 33. 12.
* Iſa. 9. 6.
* 1 Cor. 7. 14.
2 Cor. 6. 17.
* Rev. 22. 11. 15
Iſa. 52. 11.
Rev. 21. 7, 8.

Jer. 30. 20.

Thus the Contents of your expoſition being not right, wee may juſtly conceive, that all the *Scripture* which you bring to confirme it, will be wrong in the *application*; and your *grounds falſe*. But let us heare further what you ſay.

A. R. Lin. 29. A. R. Lin. 30.

And I will shew my ground by my thus opening the Text.

The believing Corinthians *both men and women, married and single, do joyne in a Letter to the Apostle for resolution of many of their doubts touching their severall conditions, this appeares in the first* verse, *and thence to the* 12. *and their doubts in this particular, and which he answers in the five* verses *following, seemes to be this ineffect, as if they should thus write; we being borne anew, and made the Sonnes and Daughters of God by Faith in* Jesus Christ: *and being made holy by his spirit, and taken into Communion and fellowship with* Jesus Christ, *and his* Saints *in light, from an estate of darkenesse and death, from being* Idolaters, *and Children of the* Devill, *have very uncomfortable cohabitation and fellowship with our wives and husbands, remaining still in their naturall and blind condition, so farre different from the estate into which we are now brought: Surely our holy God that bids us touch no uncleane thing, doth not allow us thus to do: And wee feare least wee have done very ill in continuing thus so long, for our Marriage wee cannot thinke but it was dissolved when wee first beleeved: And wee ought then to have put away our wives as the* Jewes *did their strange wives; and unto this the Apostle begins his answer in the* 12. *verse thus;* And unto the rest (*to wit, of your doubts*) speak I, not the Lord, If any Brother have a wife that beleeveth not, if she be content to dwell with him, let him not put her away, And the woman that hath a husband that beleeveth not, if he be pleased to dwell with her, let her not leave him: for the unbeleeving husband is sanctified to the wife, and the unbeleeving wife is sanctified to the beleeving husband, else were your Children uncleane, but now they are holy.

As if the Apostle should have said to them thus, you Corinthians *do doubt of your cohabitation with your unbeleeving married yoke-mates, of which there is no cause, for to the pure all things are pure (that is, all lawfull things) (namely, whatsoever is lawfull in nature or civill use) is sanctified to the beleever, and yet even those things are impure to the impure, or unbeleeving, for even their mindes and consciences are defiled,* Tit. 1. 15. *But to the Beleever all things are pure, (that is, as I have already said) all lawfull things, for things that are unlawfull in themselves cannot be sanctified by the faith of a true Beleever, no not to his use; but must be left, and abhorred as sinfull and wicked, which if your cohabitation were such as you in weaknesse judge, then was not your marriage lawfull at the first, then it is not lawfull nor sanctified to you now, as you judge it is not, and then are your children uncleane: But if your marriage were at first lawfull, then your Cohabitations now with your yoke-mates is likewise*

wise lawfull, and then also sanctified to you now by your beleeving, else were your children uncleane (*that is*) unlawfully begotten and Bastards, but now are they holy (*that is*) Legitimate and no Bastards.

Answ. Here hath been *many words* to *little purpose*, as appeareth by your own *Conclusion*; for the *Tenour* of all is, that which you have affirmed before *, which is your *Conclusion* now *. As if the *Apostle* should say, ***Else were your Children*** unlawfully begotten, and ***bastards, but now are they*** legitimate, and ***no bastards***; A very poore *collection*, or rather *restriction* of the *Apostles* words! But that this *restriction* is in the *Text*, wee must take it upon your *bare word*; for you have brought no *Scripture*, which any way cleareth this your Affirmation. But it hath been proved before, that the *Apostle* meaneth a *religious holinesse*; a *holinesse* in relation to *faith*, and to the *holy Covenant* of *God*; in which *Covenant*, *beleevers* & their *infants* are now, under the *Gospel*. And this may further appeare unto you by these Considerations.

* Pag. 9. lin. 26, 27.
* Pag. 10 lin. 31, 32.

First, That the Apostle (in this place of Scripture) speaketh not of all *infants*, but onely of the *infants* of *beleeving parents* in *Covenant*; for he doth not say to *unbeleevers*, that their *children* are *holy*, neither doth he direct his speech unto any *unbeleever*, but unto *beleevers*; wherefore this principally concerneth *beleevers*, that they might know the *privileidges*, which appertaine unto them and their seed, according to the *covenant* of *God*, which declareth that *God* will be their *God*. Gen. 17. 7. 8.

Secondly, The *Apostle* doth not say that the [*unbeleeving*] *husband* or *wife sanctifieth* the [*beleeving*] *husband or wife*, but the *unbeleeving wife is sanctified in the beleeving husband, and the unbeleeving husband in the beleeving wife*; (that is to say, in consideration that she is his *sanctified* yoak-fellow;) Where wee are to note, that though the *unbeleeving wife* have a priviledge to be *sanctified* in her beleeving husband, yet not to sanctifie her *beleeving husband*; nor hath the *unbeleeving husband*, any priviledge to *sanctifie* his (*beleeving*) *wife*. Nor doth it need (in this case) for *beleevers* are *holy* without them; though their *unbeleeving yoak-fellowes* are not *sanctified* without them.

Thirdly, Wee are to note from the *Apostles* words, *Else were your children uncleane, but now are they holy*: That because the *unbeleeving wife*

wife is *sanctified* to the *beleeving husband*, or the *unbeleeving husband* to the *beleeving wife*, therefore the *children* are *holy*, else not.

Fourthly, We are to take notice that the cause of the *sanctification* of the *unbeleeving wives* (or that which made them to be so *sanctified*) was two things.

Frist, Their abiding.

And Secondly, Because their *yoak-fellowes* were *beleevers*, if her *yoak-fellow* be a *beleever* else she cannot be so *sanctified* to the *beleever*, for that that is not, cannot be said to be.

Fifthly. The *Apostle* treateth of *holinesse*; which wee are to take for that excellent *spirituall holinesse*, which becometh the *Lords House*, even such a *holinesse* which *Abraham* and his *infants* had. Which *holinesse* giveth the persons who have it, *visible right* to the *covenant* of *Grace*, and *seales* thereof. The Apostle speaketh of *holinesse*, and doth no way lesson it, and therefore considering what the *infants* of *beleevers* have been, & what Christ hath done for them, wee may well understand that the *holinesse* which they have now, is a *holinesse* in *relation* to the *covenant* and *Church* of *God*.

Sixthly, It evidently appeareth from the *Apostles* words, that wee may safely conclude, that such *children* (spoken of here) are different from *heathens*; for the *unbeleeving wife* had not that priviledge to bring forth such a *holy seed* unto a heathen. And so the like may be said for the *unbeleeving husband*, that he could not beget a *holy seed* of her that was an *unbeleeving wife*, but it is peculiarly bound up in the *beleeving yoak-fellow*. Therfore the *childeren* of one (or both) *beleeving parents* are *holy* indeed, taking the *Scripture* in the largest extent.

Seventhly, If the *Apostle* had said to the *beleevers*, that their *children* were *unholy*, nevertheless, you might still have made such a *collection*, as you have here, (to wit) that he meaneth that they are no *Bastards*, but *legitimate*; for the *legitimate children*, whose *parents* are neither of them *beleevers*, are *unholy*; and yet they have your *holinesse* (to wit) that which evidenceth them to be no *Bastards*. Wherefore that the *Apostle Paul* meaneth such a *holinesse*, which you speake of we may not in reason conclude; but the contrarie, as hath been observed before, (namely) that the *Apostle* meaneth a *holinesse* directly opposite to the *uncleannesse* spoken of 2 *Cor.* 6. 17. And also in this place, 1 *Cor.* 7. 14. When he saith, *Else were your children unclean, but now are they holy*. But you (in giving the *sence* according to your *sence*, or understanding)

derſtanding) ſay it is thus; *Elſe were your children Baſtards, but now are they no Baſtards!*

And further you ſay;

And that this is the genuine ſence of this place, may further and clearly appeare by the generall ſcope of the Apoſtle in the 20, 21, 22, 23. verſes *following in the ſame* Chapter, *where he after he had reſolved the married Beleevers not to depart from their lawfull yoke-mates, he then in theſe verſes exhorts Servants and all others* to abide likewiſe in the lawfull callings wherein they were before their Converſion, *and ſeemeth to tell them in effect thus much; That their being converted to the faith, did in no wiſe releaſe them from any lawfull* Covenants *and civill duties in their ſeverall relations wherein they ſtood before, but bound them to a more due performance of all ſuch obligements towards all men, but in point of Religion and worſhip of God, therein they were not to be in ſubjection to any, ſave onely to Jeſus Chriſt, who had therefore bought them with a price.* A. R. Pag. 10. lin. 33.

Anſ. All which you have ſayd here, maketh nothing for your purpoſe, for *vindication, illuſtration,* or *confirmation* of your ſtrange *reſtriction* of the *Apoſtles* words; but rather maketh againſt you, for as much as the *Apoſtle* deſireth every *beleever* to abide in the ſame calling wherein he was *called.* So that the *beleeving married* perſons had no need to put *away* their *unbeleeving yoak-fellowes,* for as much as the *Lord* allowed them to abide together, and that the *unbeleeving yoak-fellowes* were ſo *ſanctified* for producing a *holy ſeed*; *Elſe were your children uncleane,* (ſayth the *Apoſtle*) *but now are they holy.* But you pretend that you gathered your interpretation (*Elſe were your children Baſtards, &c.*) *from the generall ſcope of the Apoſtle in the* 20, 21, 22, 23. *verſes following of the ſame Chapter.*

The words therefore I will repeat at large, becauſe you ſhall ſee that here is nothing in theſe *verſes,* which you pretend, or by which you have any occaſion to urge what you doe.

Ver. 20. *Let every man abide in the ſame calling wherein he was called.* Ver. 21. *Art thou called being a ſervant, care not for it? but if thou mayeſt be made free, uſe it rather.* Ver. 22. *For he that is called in the Lord, being a ſervant, is the Lords freeman: Likewiſe alſo he that is called being free, is Chriſts ſervant.* Ver. 23. *Ye are bought with a price, be not yee the ſervants of men.*

Now conſider what ground you had to build ſuch an affirmation, that the *Apoſtle* in ſpeaking of *holineſſe,* (1 *Cor.* 7. 14.) *doth not meane a holineſſe in relation to faith,* and that where he ſayth, *Elſe*

were your children uncleane, but now are they holy; he meaneth, elſe were your children baſtards, but now are they no baſtards!

What title of Scripture is here to warrant theſe your vaine conceipts, in thus oppoſing *holy infants*? Or upon what *reaſon* doe you ground theſe *unreaſonable collections*? Is it becauſe the *Apoſtle* ſayth, that the *called of the Lord*, are *the Lords freemen*, the *Lords ſervants*, & *are bought with a price*? Surely, this maketh nothing againſt *holy infants* being in *Covenant*; for they are bought with the ſame price. Chriſt came not to damnifie them, but to dignifie them; not to make them looſers, but gainers. And all this is wrought by him, in whom is all *fullneſſe*, and no *emptineſſe*; *riches* and no *povertie*; *life*, and no *death*; He it is that came to give himſelfe a *ranſome* for them.

But you would inferre, that becauſe *beleevers* are exhorted by *Paul* to performe their *civill Covenants*, and *lawfull Contracts* which they have made with men, that therfore it appeareth that the gloſs which you gave upon the *Apoſtles* words, 1 *Cor.* 7. 14. is a true interpretation. What weight is in your words? let any one that hath ſence and reaſon judge; For the like might have been objected in the time of the *Law*, againſt the *infants* of the *Church* then, whom the Lord did call and ſanctifie, and cauſe to approach neere unto him; that becauſe the *parents*, and others, were to performe their *Conditions* and *bargains*, which they made each with other (or with *ſtrangers*) not changing, or going from their word, though it were to their hindrance, that therefore their *holy infants* then had no more *holineſſe* then a meer *legittimacie*, nor were different from the *infants* of *Heathens*, and *Infidells*.

Pſal. 15. 4.

Were it not fooliſhneſſe thus to thinke? [much more to affirme] yea, ſurely! and therefore ſuch affirmations of yours, are to be taken for *ſenſles imaginations*, and *vaine conceptions*, not worthy to be uttered to *any* [much leſſe unto *many*.] Neither ſhould they (at this time) have been mentioned heer, but to manifeſt the vanitie thereof, That *reaſonable creatures* may not be *deluded*, by ſuch *unreaſonable collections*, and *falſe inferences*; But may examine what they receive before they receive it; and embrace nothing but what is agreeable to the *Rule* of *Truth*.

Further you ſay;

A. R. Pag. 11. at lin. 5. to lin. 23.

And this may likewiſe appeare in Mal. 2. 14, 15. *where the Spirit of God by the Prophet ſheweth the reaſons why their offerings were no more accepted, becauſe* (*ſaith he*) God hath been witneſſe between thee and the wife of thy youth (that is his firſt wife then living) againſt whom thou

thou haſt dealt treacherouſly, yet ſhee is thy companion, and the wife of thy Covenant, and did not he make one, yet had he aboundance of the Spirit, and wherefore one in that he ſought a godly or holy ſeed, therefore keepe your ſelves in ſpirit, and let none treſpaſſe againſt the wife of his youth: *In which words it plainly appeareth that the ſcope of the place is, that thoſe Children which are generated by one man and one woman lawfully married, are a godly or holy ſeed, and thoſe that are generated otherwiſe, are not ſo but Baſtards. And the reaſon of this holineſſe ariſeth not here from any relation they had to the* Jewiſh *State, nor from any Church* Covenant, *but meerly from Gods firſt Inſtitution of Marriage in the Creation, and his then providing one woman for one man, and which therefore is of Univerſall concernment to all man-kinde, by the Law of Creation.*

Anſ. Herein you pervert the *Scripture*, and bring ſuch *Concluſions* therefrom, which are not included therein.

Whereas you ſay, it is his firſt wife then living; I aske you why not his ſecond * wife then living? If you will limit it *onely* to the *firſt wife*, then it ſeems by your ſpeech that he might deale *treacherouſly* with the other, and beare no blame for it. But you ſhould know, that theſe *Jewes*, to whom the *Lord* ſpeaketh, were taught to follow the righteous ſteps of their *holy parents*, and not to deale treacherouſly with any of their *wives*.

You ſay, that *the ſcope of this place in* Mal. 2. 14, 15. *is*, *That thoſe Children which are generated by one man, and one woman, lawfully married, are a godly, or holy ſeed, and thoſe that are generated otherwiſe are not ſo, but Baſtards.* But that this is the *ſcope* of the place, wee muſt take upon your *bare word*, (or elſe chooſe,) for *Scripture* to prove it you have none. But (by theſe your ſpeeches) it ſeemeth that you would have us to beleeve, that *godlines* & *holines* of *children* dependeth upō the *parents lawfull generating* of them. And ſo by this it will follow, that all the *legitimate Infidells* in the *world* are *godly* and *holy*, both young and old; which is very ſtrange, and abſurd, and overthroweth the *Scriptures*, which declareth that there hath been alwayes a difference between the *holy* and *prophane*, between *beleevers* and *Infidells*, between the *Infants* of the *Church*, and the *Infants* out of the *Church*; one ſort being *called*, the *children* of *God*, the other, the *children* of *men*.

Againe, This ſpeech of yours in ſaying that the *children* of one *man*, and one *woman lawfully married*, are a *godly* and *holy ſeed*; and thoſe that are *generated* otherwiſe, are not ſo but *Baſtards*. It doth imply

* *Jacob* had 2 wives, *Leah* and *Rachell*; the one was elder then the other, and one was married before the other: But the children which he had by thē, as alſo thoſe by *Bilha* and *Zilpah*, were all holy in their *infancie*, and ſo are the *Infants* of *beleevers*, a *godly* and *holy ſeed*; and all other *Infants* are otherwiſe, whether *legitimate*, or *illegitimate*.

imply that then all *legitimated persons* shall be *saved*, and that no *Bastards* shall be *saved*. And so out of your owne mouth (for ought you know) you bring a heavie *censure*, and *sentence* of *condemnation* against your selfe; for it seemeth by your words, that your owne assurance of *salvation*, must rest meerly upon *humane testimony*; for you know not whether you are *legitimate*, or no, but by the testimony of your *parents*, which if they were not *lawfully married* at the time of your begetting, then where is your *godlines* and *holines*? You have it not at all upon your own grounds; howsoever, at the best, I thinke you will say, that you have it not from your owne *knowledge*, but by *humane testimony*.

But (for your comfort) you should consider, that in a *religious respect*, a *Bastard*, if he be a *Convert*, must not be *rejected*, as a *castaway*; for although his *father* and his *mother* sinned in his procreation, yet their *sinne* shall not be imputed unto him; neither will the *Lord* reject him anywhit the more for his being *unlawfully* begotte.

Yea, though *beleeving parents* should (through *temptation*,) derogate from Gods *institution*, by begetting *children* contrary to *Gods Law*, yet we will not say, but as there is *repentance* & *forgivenesse* for the *parents* returning unto *God*, so the *beleeving parents* may have *hope* (from the *Scripture*, that sweet *fountaine* of *consolation*) that God will not impute that their *sinne* unto their *children*, who never *sinned actually*, but will receive them to *mercy* with themselves.

So *Davids childe*, which he had by the *wife* of *Uriah* the *Hittite*, though it was *unlawfully begotten* (contrary to *Gods institution* in *Paradise*) yet it doth evidently appeare, that we have no ground to say, that the *infant* was out of *Gods covenant*, any more then *David* was. *David* repented, and his *sinne* was forgiven him, and his *childe* was *cleane*, both in a *civill*, and *religious respect*; the which cannot justly be sayd of any *infant*, whose *parents* are both of them *unbeleevers*, though they are *lawfull husband* and *wife*, and the *childe legitimate*; yet the *parents* (being neither of them in the *Covenant*) were not to esteem any of their *Infants* to be *godly*, or *holy*, neither from 1 *Cor.* 7. 14. nor from any other *Scripture*.

In consideration whereof it doth appeare, that there is a *reall difference* between the *infants* of the *godly*, and the *infants* of the *Wicked*; and that the *holinesse* which differenceth them, is a *spirituall holinesse*; For in respect of *legitimacie*, some of the *infants* of *unbeleevers* had the preheminence, when some of the *infants* of *beleevers* had it not,

not, and yet the *infants* of *beleevers* (whether *legitimate*, as *Isaac*, or *illegitimate*, as *Pharez*) were in respect of their *religious sanctification*, the onely *infants*, whom *God* accepted of *visibly* in his *Covenant*: But as for the others, which were out of the *Covenant*, *God* rejected them, whether they were *legitimate*, or *illegitimate*; So then, it appeareth that it is the *holy Covenant*, which demonstrateth the *children* of *beleevers* to be *holy* and *members* of the *visible Church*, as the *holy infants* were in former time.

By this you may see, how you are deceived, both in mistaking, and mis-construing the words of the *Apostle*, 1 Cor. 7. 14. and misunderstanding, and perverting the words of the Prophet, *Mal.* 2. 14, 15.

Your next words are these;

In the same sense is the Apostle to be taken, Heb. 13. 4. *where he saith*, Marriage is honourable in all, and the Bed undefiled, but *Whoremongers* and *Adulterers* God will judge.

If Marriage be honourable in all, and the Bed undefiled, then the issue of that Bed must needs be undefiled (that is) *cleane and holy; as on the other side, the issue of all unlawfull conjunctions are uncleane, illegitimate, and* Bastards. *Now this holinesse and unholinesse of Children, proceedeth not from the holinesse or unholinesse of the Parents; But from the lawfull or unlawfull conjunction of the Parents in the begetting of their Children, for the Apostle in this place speakes of all men universally.*

That the *Apostle* speaketh of *all men universally* in *Heb.* 13. 4. when he saith, that *Marriage is honourable amongst all*, is (in a sense) true; but that he speaketh of all men *universally* in *Cor.* 7. 14. is not true in any sense; for (the Apostle *Paul* in 1 *Cor.* 7. 14. speaking to the *members* of the *Church*, of that which principally concerned them) he groundeth his speech concerning the *holinesse* of *children*, and *sanctification* of the *unbeleever* (to that use) upon the *faith* of one of the *parents*, that if one of the *parents* be a *beleever*, though the other *parent* be an *unbeleever*, the *Children* are *holy*, that is to say, they are under the *holy Covenant*; And so it necessarily implyeth, that if neither *parents* are *beleevers*, the *children* are *unholy*, that is, they are not born *holy*, nor under the *holy Covenant*. For it was *faith* that made the *beleevers* yoke-mate to be so *sanctified* to him, as the *Apostle* speaketh, Because he was a *beleever*, the *Infidell* was *sanctified* to him; For to an *unbeleever* shee could not be *sanctified*, but unto a *beleever*, And therefore the *children* of those *beleevers* were *holy*, because

beeause one of the *parents* was a *beleever*, and this *faith* (so *sanctifying* the *unbeleeving yoak-mates* to this *end*, and *use*) made the *children holy*; which cannot be sayd of an *infant*, whose *parents* are neither of them *beleevers*: though his *parents* were *honourably married*, and the *bed undefiled* in his procreation, but he is *unholy*, *ungodly* and out of the *Covenant*, neither of his *parents* being *holy*, nor any of them *sanctified* then in themselves, nor *sanctified* in (by, or to) a *beleever*, for producing a *holy seed*, spoken of in 1 *Cor.* 7. 14.

But you goe on still, and say, that

A. R. Pag. 11. li. 34. *It seems that the holines here of the children, ariseth not from the faith or holines of the parents, but meerly from the lawfull marriage and conjunction of the parents in begetting their Children.*

* Lin. 38. ✶ *It is even so.*

Ans. Is it *even so?* How is it *even so?* Doth the *holines* of the *holy children* (spoken of in 1 *Cor.* 7. 14. *arise meerly from the lawfull marriage, &c?* How prove you this? Who revealed this unto you? Belike you thinke your bare affirmation (*it is even so*) is sufficient proofe; It may be, you will say, that *Pharez* and *Zarah* were *ungodly* and *unholy*, and out of the *Covenant*, beeause their *parents* had not *lawfull marriage* at their *conjunction* in *begetting* of them: And also that *Davids* illegitimate *Infant* was *ungodly* and *unholy* & out of the *covenant*, beeause he was not *lawfully married* to *Bersheba*, before he had begotten him. For surely if the *godlines* & *holinesse* of the *Infants* of the *faithfull* arise *meerly* from the *lawfull marriage* and *conjunction* of the *parents* in their *begetting*, then all the *infants* of the *faithfull*, (whose *parents* have not *lawfull marriage* in their *begetting*) are not *holy*, nor *godly*. But *seeing* the *infants* of the *world*, whose *parents* were *married* to each other, in their *begetting* were (though *born* legitimate,) yet not borne *holy*, (that is to say) not under the *holy Covenant*: And seeing that *Davids Infant* was in the *Covenant*, though he was *illegitimate*, (which thing might be sayd of other *illegitimated Infants* of the *Church* then.) It plainly argueth, that there is a *great gulfe*, between the *holy infants* of the *Church* (spoken of in 1 *Cor.* 7. 14.) and the *infants* of the *world*, whose *parents* are *ungodly*, and out of the *Covenant*. And also it is clearly seen, that you fowly misse it, in saying that the *holinesse ariseth meerly from the lawfull marriage and conjunction of the parents in begetting their children.* In all which *speeches*, you still crosse your selfe, in what you have set downe, in the fourth *Page* of your *Booke**, where you

Gen. 38. 16, 17, 24, 25, 26, 29, 30.

2 Sam. 11. 4, 5.

2 Sam. 12. 27. & 12. 16, 17. 23

* See *A. R.* his second Book, *pag.* 4.

you enter upon this *particular*, concerning 1 *Cor.* 7. 14. For there you affirme (in *oppoſing Infants holineſſe.*)

Firſt, *That there is* [*now*] *but one Covenant on foot, &c.*

Secondly, *That there is but one manner of entering and being therein.*

And thirdly, That *there is but one holineſſe* [*now*] *acceptable with God, &c.* Conſider what you ſayd there, and that wᵗʰ the *Apoſtle* declareth here (in 1 *Cor.* 7 14.) That the *children* of *beleevers* are *holy* [*now*] under the *Goſpel.* [Now] *are they holy* (ſayth he) and ſo *judge* your ſelfe in reaſon, whether you doe not wrong the Scripture, [and your ſelfe alſo unreaſonably] in making this one *holineſſe* to be a *meer legitimacie*, proceeding *meerly from the parents lawfull conjunction in matrimony.*

But let us ſee what further *reaſons* you can give for maintenance of this your *opinion.*

For the queſtion or doubt was only whether they might put away, or depart from their unbeleeving yoak-mates, the which the Apoſtle anſwers, that they ought not to put them away; and he implies this reaſon, becauſe they were lawfully married unto them, according to Gods ordinance. *A. R.* Pag. 12. lin. 38

Anſ. Here you grant, that the Apoſtle ſaith, the *beleevers* ought not to put away their *unbeleeving yoak-mates*; This maketh directly againſt you; for it doth *demonſtrate* that the *children* of *beleevers* are *holy*, as the *holy children* of the *Jewes* were; which *children* were not to be put away, whoſe *viſible holineſſe* gave the *beleeving Jewes* a ſufficient ground to *adminiſter Circumciſion* upon them in their *infancie*, And ſo *Baptiſm* being unto us, as that was to them; the *holy children* of *beleevers* are to have this, as they had that. For theſe are *holy* now, and have right to this, as thoſe were *holy* then, and had right to the other.

And the Apoſtle *Paul*, when he exhorteth the *beleeving parents*, not to depart from their *unbeleeving yoak fellowes*, he yeeldeth this reaſon, (what ere he implies;) *For the unbeleeving husband is ſanctified to the wife, and the unbeleeving wife is ſanctified to the husband*; 1 Cor. 7. 14. and for confirmation of this reaſon (or theſe reaſons) of his, he ſaith further, *Or elſe were your children uncleane, but now are they holy*; ſo that the *holineſſe* of the *children*, is the main *argument* which proved that their *unbeleeving yoak-fellowes* were *ſanctified*, and ſo might be *retained*, and not put away.

Next you ſay;

And this he backs with a double reaſon: *A. R.* Pag. 12. li. 1, 2, 3, 4, 5, 6.

Firſt,

First, *Becauſe their unbeleeving yoak-mates were ſanctified to their uſe.*

Secondly, *Becauſe their Children, begotten in that ſtate, are legitimate and holy.*

Anſ. That the *unbeleeving yoak-mates* of the *beleevers*, were *ſanctified* to their *uſe*, is true; But this is not all, They were *ſanctified* to them for this *uſe*, the *male* to *beget*, and the *female* to *conceive*, and bring forth, a *holy ſeed*; or *elſe were your children uncleane*, (ſayth the *Apoſtle*) *but now are they holy*. And that their *children begotten* in the *ſtate* of *matrimony*, are both *legitimate* and *holy*, is very true; keepe to this, and then you keepe to the *truth*; *Their children begotten in that eſtate, are legitimate and holy*. If then they are *legitimate* and *holy*, as your ſelfe doe confeſſe here, why will you ſeek to debarre them from the priviledges of the *holy Covenant?* Surely this ſpeech of yours (being cõſidered & compared with your former) you can object nothing *now* againſt them (except you croſſe your ſelf) but that they may, yea, and ought to be *Baptized*. But yet I would have you to mind, that it is not their *legitimacie*, or *illegitimacie*, which can debar them from *Baptiſme*, or admit them to it; but it is their *viſible holineſſe*, which giveth them *viſible right* to *Baptiſme*. And this is according to your former ſpeeches, in this your Treatiſe; Where you affirme, *That there is but one holineſſe now acceptable with God* ✶, *and ſuch a holineſſe is available to Baptiſme* ✶, *according to the Rule* ✶.

* Pag. 4. lin. 8.
* Pag. 6. li. 2, 3.
* Lin. 38.

Next you ſay;

A. R. Pag. 12. lin. 6.

On the other ſide, If they were not ſo lawfully married to them, then theſe three concluſions would follow.

Firſt, They would not be ſanctified to them.

Secondly, Their children would be unclean, and Baſtards.

Thirdly, They might and ought to put them away.

Anſ. *Theſe three Concluſions* (you ſay) *would follow, if they were not* [*ſo lawfully married*] *unto them.* Here is a threefold injunction, implyed in theſe three words [*ſo*] [*lawfully*] [*married*] And theſe you have put as a preparative to your three *Concluſions*; all which are laid downe ambiguouſly.

I doubt not but the *unbeleeving yoak-fellowes* of the *beleevers*, were *ſanctified* to them; but this is not all, their *ſervants* might be ſanctified unto them, and all lawfull things; but their *yoak-fellowes* were *ſanctified* unto them, for this end and uſe, for producing *a holy ſeed*, as I ſayd before ✶. And the *reaſon* was becauſe one of them (being a *beleever*)

a *beleever*) *ſanctified* the other; the *unbeleever* was *ſanctified*, in, by, or to the *beleever*, for this very *end*, of *generating children* unto him, or rather unto *God*; So that the *beleever ſanctified* the *unbeleever*. Which thing could not, nor cannot be ſaid of the *unbeleevers*, that they *ſanctifie*, or that their *yoak-fellowes* are *ſanctified* in them; for they indeed are *ſanctified* in themſelves. But by your reaſoning, *Paul* might as well have ſaid, that the *beleever* is *ſanctified* to the *unbeleever*, as to the *beleever*; But ſo to ſay, is a *turning* of the *Apoſtles teſtimony* up-ſide-downe. And I doubt not but the *beleevers children* (begotten in that eſtate of *matrimony*) were legitimate. But the *holineſſe* is not taken *ſimply* from the *lawfull marriage*, but in reſpect to the *Covenant* of *Grace*, and *Church* of *God*, they being borne *members* of the ſame, as hath been proved before: Having the *holineſſe* and *righteouſneſſe* of *Chriſt* imputed unto them. And ſeeing that *beleevers holy children* had the like *priviledges*, as *Iſaacs holy children* had; therefore, as thoſe *children* of *Iſaac* were in the *Covenant*; So were the *holy children* of *beleevers* in the time of the *Law*, and ſo are theſe now in the time of the *Goſpel*. They are even in the *holy Covenant* of *God*, and ſo are *hallowed* with their *parents*, by the ſame *God* who made their *parents* holy; the root is holy, and ſo are the branches, the firſt fruits are holy, and ſo is the whole lump. And upon this *ground*, doth the Apoſtle *Paul* prove, that the *Corinthians* might *lawfully* keep their *unbeleeving yok-mates*; becauſe that *Elſe their children were unclean, but now are they holy*; becauſe that one of them was a *beleeving parent* in *Covenant*; for that is the reaſon both of the *holineſſe* of the *children*, and of the *lawfull* retaining of the *unbeleeving yoak-mates*.

If all the *legitimate Children* in the world, have the *holines* ſpoken of in 1 *Cor.* 7. 14. Then all the *legitimated children* whoſe *parents* are neither of them *beleevers*, are *holy*: and then it will follow, that *unbeleeving yoak mates ſanctifie* their *unbeleeving yoak-mates*; But this is not to be thought, for it maketh the Apoſtle *Pauls* words of none effect, where he bindeth it onely in the *beleever*, and doth not tell us, that the *unbeleever ſanctifieth* the *beleever*, or *unbeleever*, but [the *beleever*] *ſanctifieth* the *unbeleever*. And this doth forcibly prove the *holineſſe* (in 1 *Cor* 7. 14.) to be another thing then a meer *legitimacy*; for it proves it to be a *peculiar* thing unto *beleevers*, but *matrimony* is not *peculiar* to *beleeving parents*, no more then *legitimacy* is *peculiar* to their *Infants*; others have the ſame as well as they.

Whereas you ſay, ſecondly, *Their children would be uncleane, and baſtards.* Lin. 9, 10.

Thirdly, *They might and ought to put them away.*

How doe you prove this, that they might and ought to put them away? I thinke they might and ought to keepe their owne *Infants*, though *illegitimated*, *Baſtards*; Yea, and in ſome conſiderations to keep their *wives*. So *David* according to the *Law* of *God*, kept his *illegitimate infant*; and did not put away the *wife* who bare

it, but ſtill retained *her*, and had a *holy* and *elected ſeed*, by *her*.

See Mr. *Henry Ainſworth* his *Anſwer* to the *Anabaptiſts Dialog.pa.95.*

So Mr. *Ainſworth* anſwereth this *Objection* of the *Anabaptiſts*, by proving unto them, *that* miſ-begotten children, *and* Baſtards *were not to be put away in reſpect of civill uſe; for* (ſayth he) *who ſhould nouriſh, or bring them up, rather then their owne parents?* 2 Sam. 11. 4, 5. & 12. 14, 15, &c.

Moreover, If *unbeleevers* cannot be *ſanctified* to beget, or conceive, a *holy ſeed*, except they be *yoked* unto *beleevers*, as you here grant, (by your words) in ſaying, that* [[*that which is ſanctified to a beleever, being unſanctified to an unbeleever, muſt needs be ſanctified unto him by his beleeving. And ſo the meaning of the tranſlations* whether *by* or *to*) *is all one, and may be thus expreſſed; That the unbeleeving wife is ſanctified unto the beleeving husband, by, or through his beleeving*]] Then it will follow (by your owne confeſſion) that though an *unbeleever* be in the ſtate of *matrimony*, yet (except it be with a *beleever*,) the *unbeleever* cannot procreate ſuch a *holy ſeed* *, ſpoken of in 1 *Cor.* 7 14. And ſo this argueth, that there is a great and manifeſt difference [in reſpect of *holineſſe*] between the *infants* of *beleevers*, and the *infants* of *Infidells*; And that this *holineſſe* proceedeth not meerly (according to your former inferences *) from a *lawfull conjunction*, in reſpect of *Matrimony*, which is *honourable to all*; Neither doth the *unbeleevers* being *ſanctified*, come ſimply by being in the *honourable ſtate* of *Marriage*, (which thoſe have who are not ſo *ſanctified*) but becauſe ſhe (or he) is coupled in *marriage* with ſuch a *beleever*. Keep ſtill to this, [that the *unbeleeving yoak-fellow* may be *ſanctified* to her (or his) *beleeving yoak-fellow*, but not to any *unbeleever*;] And then there will be ſome more hope, that you will be drawn out of your *Anti pedobaptiſtical errours*, for (as I ſayd before) this doth ſhew, that thoſe *children* whoſe *parents* are neither of them *beleevers*, are not *holy*, nor *ſanctified*, by their *birth*, from any ground appearing, in 1 *Cor.* 7. 14. or any other Scripture.

* See *A. R.* Pag. 12 lin. 19.

* See *A. R.* lin. 16.

* To wit] not borne viſibly holy in the holy Covenant, as the *Infants* of *beleevers* are.

* Pag. 11. lin. 36, 37, 38. Lin. 14, 15.

Moreover, I know none that pleadeth that the *unbeleeving wife* of the *beleever*, ſhould be admitted to *Baptiſme*, and *Church-fellowſhip* with her *beleeving husband*. And yet ſhee is *ſanctified* unto him, in the enjoyment of her, to bring forth a *holy ſeed*; and therefore is (in this reſpect) far different from his *cattell*, and *beaſts*, with whom he may not ſo unite himſelfe; they are not ſo *ſanctified* to him, as to bring forth a *holy ſeed*; but his *wife* is: which difference you doe not ſet downe, when you ſay *, that ſhee is no otherwiſe *ſanctified* then

* See *A R.* Pag. 12. lin. 21, 22, 23.

then *ſervants*, and his *cattell*, and *beaſts*. But you ſhould have minded, that the *Beaſts* are *ſanctified* to him, as *beaſts*, the *ſervants*, as *ſervants*, and the *unbeleeving wife*, is *ſanctified* in him, (to him, or by him,) as a *wife*. But touching the *children*, they are *holy*, under the *holy Covenant*; as hath been formerly obſerved, and proved, and ſhall be further cleared.

To another Queſtion which you call an Objection; *Whether the Children of beleevers have no more priviledge, then the children of Heathens, Turkes, and Infidells*: You ſay *, *A. R.* Pag. 12. li. 27, 28.

In reſpect of the Covenant of Grace and Salvation none at all. *A. R.* * Lin. 29.

Anſ. If by their *children* heer, you meane their *infants*, then I abſolutely affirme and will prove, that the *infants* of *beleevers* have more priviledge then the *infants* of *unbeleeving Heathens*, in reſpect of the *Covenant* of *grace*, and *ſalvation*; for *God* hath teſtified to *Abraham* *, ſaying, *I will be a God unto thee, and to thy ſeed after thee.* And this is the *new Covenant* of *grace*, and of *ſalvation*, That *God* will be *our God*, and wee ſhall be his *people*: Which *Covenant* is not made unto the *wicked* and their *off-ſpring*, to *Turkes*, and *Heathens*, who are *without God in the World*. Nor have they any ground to *hope* for the ſalvation of their *infants*; for true *hope* is grounded upon ſome *promiſe* of *God*, which they are deſtitute of; and where *God* hath made no *promiſe*, who can expect performance? Touching *ſecret things, they belong unto the Lord our God, but things revealed, appertaine to us and our children* * *for ever.* * Gen. 17. 7. Jer. 30. 22. Ezek. 37. 27. Heb. 8. 10. Rev. 21. 3. 2 Cor. 6. 16, 18. * Deut. 29. 29.

And whereas you ſay *, *It commeth not by any naturall Birth, but by the worke of the Spirit; for the Spirit bloweth where it liſteth*, Joh. 3. 7, 8. *And God is no reſpecter of perſons: But in every Nation, he that feareth God and worketh righteouſneſſe, is accepted of him*, Act. 10. 34, 35. * Pag. 12. lin. 30.

I anſwer; As the *Saints generation* doth not hinder their *regeneration*, ſo their *naturall birth* doth not hinder the birth of the *Spirit*; for the *Spirit bloweth where it liſteth*; And yet the ſound thereof may be heard by the *teſtimonies* of *Scripture*; wch declareth that the *Spirit* of *God* is in all that are his, and he hath wrought upon ſome of the *infants* of *beleevers* miraculouſly, before they were *born*; and *God* loveth all his *Saints*, without reſpect of perſons *; yea, he reſpecteth the pooreſt of their *infants*, before the *infants* of the *world*, wch are without, though they are never ſo *rich. In every nation he that feareth God, and worketh righteouſneſſe, is accepted with him*, Act. 10. 34, 35. John 3. 8. * *God hath promiſed to circumciſe* our *heart*, and the *heart* of our *ſeed*: and this is the *work* of the *Spirit*.

And as thoſe *infants* (in the time of the *Law*) whom he claimed viſibly for his own in ſpeciall, were not then to be judged deſtitute of his *Spirit*; no more are ſuch holy *infants* now; for as *Gods Spirit* is the *Spirit of promiſe*, ſo *God* is alwayes as good as his *word*.

* See *A.R.* Pag. 12. lin. 34.

Whereas you ſay*, *In reſpect of the means of ſalvation, their priviledge in having beleeving parents, is far more then thoſe that have not; becauſe beleeving parents may be a means to bring their Children to the knowledge and faith of Jeſus Chriſt, and ſo be inſtruments of their ſalvation, as Saint* Paul *ſaith here*; *The beleeving husband may ſave his unbeleeving wife.*

I anſwer; If by *children* here, you meane *infants*, if this be all the *priviledge* you will afford them, I thanke you for nothing! But it is well they are not at your finding; for indeed this meaſure of yours is ſomewhat ſcant.

If they *die* in their *infancie*, how ſhall their *parents* bring them to the *knowledge and faith of Jeſus Chriſt?* yea, how ſhall they beleeve that they goe to heaven, if they had not ſome warrant to beleeve, that the worke of *regeneration* was wrought in them before? If the *righteouſneſſe* of *Jeſus Chriſt*, and the *graces* of his *holy Spirit* were not *imputed* unto them before? *In death there is no remembrance of God; in the grave Who ſhall praiſe him?* But the *Comforter* (which would not have *beleeving parents* mourne, as thoſe which have no *hope*) hath informed them, that he is the *Circumciſer* of their *heart*, and of the *heart* of their *ſeed**; a plain evidence, that they love, and know him, or rather are beloved and knowne of him; He that loved them in their life, will not forſake them in their death; *For the dead which die in the Lord are fully bleſſed, yea, ſaith the Spirit, for they reſt from their labours, and their Workes doe follow them**.

Pſal. 6. 5.

1 Theſ. 4. 13.

* Deut. 30. 6.

* Rev. 14. 13.

But by your words it appeareth, that you *judge* the *infants* of *beleevers*, and *Infidells*, all alike.

Yea, the Infidell *ſervants*, which ſerve *beleevers* (if theſe your words be true,) have a greater priviledge then the *Infants* of *beleevers*; for the *ſervants* are *capable* of *inſtruction*, (in reſpect of a *naturall capabilitie*) but the *Infants* are not.

Now if you will ſtill grant, that the *Infants* of *beleevers*, (though they die in their *infancie*) have a *greater priviledge*, then the *infants* of *unbeleevers*, then you muſt alſo grant, that that their *priviledge* reſteth in ſomething elſe, beſides the bare *publication* of the *Goſpel*, which they are not in their *infancie capable* of.

And

And you ſhould not have over-topped them ſo far as to ſay, that becauſe *beleeving parents may be a means to bring their children to the knowledge, and faith of Jeſus Chriſt*, that therefore they have no more *priviledges*, then the *unbeleeving wife*; As if this were the *greateſt priviledge* which *beleevers infants* have, which *unbeleevers* themſelves may have, *Mark.* 16. 15. But you ſhould rather have reaſoned thus:

Beleeving parents may *publiſh* the *Goſpel* to their *unbeleeving ſervants*, & *unbeleeving wives* & to all other *unbeleevers*, but they may, yea, & ought to apply it to their *infants** as well as to *themſelves* & alſo to all thoſe whom they are to eſteem in the ſtate of ſalvation; he that hath *faith* this to do is a *Chriſtian*; he that hath not ſo much *faith*, but refuſeth to apply the *Goſpel* ſo, the *Lord* be mercifull to his *ſoule!* by giving him repentance, and remiſſion of his ſinne.

* See Mar. 16. 16. Luk. 1. 76, 77, 78, 79.

All *godly parents* [like *faithfull Abraham*] were *to teach their children* the *way* of *life*, both what things were, and what things ſignified (*Gen.* 19. 17. 19. *Joſh.* 4. 21. 24.) and to declare unto them the *goodneſſe* of *God* in the *land* of the *living*; yea, to hide nothing from them, which might be *profitable* to them, or beneficial for them. But as they grew up to be *capable* of *knowledge*, the *parents* were (as before *mentally*, ſo now) *verbally*, to apply the *promiſes* unto themſelves, and their *children*, &c. *Pſal.* 78. 1, 2, 3, 4. 5, 6, 7, 8. And ſurely this is one cauſe why the *Land mourns*, & why the *Lord ſmiteth the earth with curſing*, becauſe the *heart* of the *parents* are not linked to their *Infants*. This part of good *Elias* and *John Baptiſts miniſtery*, doth not worke upon them. And how can it worke upon them ſo long as they continue in their *ſinnes* and ſo wrap themſelves, and their *off-ſpring*, in many *miſchiefes* and *miſeries*, and doe not chooſe *life*, (the thing that *pleaſeth God*,) but refuſe it, and follow the *wayes* of the *ſtrange woman*, *whoſe wayes are wayes of death, and whoſe ſteps reach downe to hell*.

Mal. 4. 5, 6.

And ſurely, I may well ſay unto you, that thoſe are *Phyſicians* of no value who in ſtead of *curing* them, doe *kill* them, and in ſtead of *preſerving* them, doe *poyſen*, *harden*, *corrupt*, and *pervert* them, with ſuch *damnable doctrine* wch ſo violently poſſeſſeth them, that they thinke the *infants* of *beleevers* have no *priviledge* at all in reſpect of the *Covenant of grace*; no more then the children of *Turkes* and *Heathens*, who are *unholy*. A dangerous doctrine! and to be abhorred, deteſted, and witneſſed againſt, by thoſe that feare the *God* of *heaven*,

and desire to make a difference between the *precious* and the *vile*, against all such *Mongrell* opposites, who by speech, and writing, (contrary to the Tenour of the whole Scripture) do labour to rank all *infants* in one *condition*! Thus coupling *light* and *darknesse*, *God* and *Belial*, the *beleever* and the *Infidell* together! But *Woe unto them*, may we say, (as sayth the Prophet *Isaiah*, *Isa.* 10. 1.) *Which decree unrighteous decrees, and write grievousnesse, which they have prescribed.*

* Isa. 5. 18. Thus drawing * *iniquitie with the cords of vanitie, and sinne as it were*
** Ver. 20. *with a cart-rope. Woe* ** *unto them that call evill good, and good evill; that put darknesse for light, and light for darknesse; bitter for sweet, and sweet for bitter.*

Psal. 73. 1. *Yet surely God is good unto Israel,* (may wee say) *to those that are pure in heart. The Lord hath been mindfull of us; He will blesse us. He will*
Psal. 115. 12, 13, 14, 15. *blesse the house of Israel* (saith that sweet singer of *Israel*) *He will blesse the house of Aaron: He will blesse those that feare the Lord, with small and great. The Lord shall increase you more and more, you and your children. You are blessed of the Lord, who hath made the heaven and the earth.*

* See *A. R.* Pag. 12. lin. 40. Pag. 13. li. 1, 2. Pag. 13. l. 3. NExt * you say, *The fourth Scripture is, That which speakes of Christs commanding little Children to be brought unto him, and sayd; That of such is the kingdome of God. Hence* (you say) *therefore some reason; The kingdome of God belongeth to little Children, why not the Seales?*

I Ans. If by these [*some*] you mean the people of the *Seperation*; then (I say) you have not set it downe according to our expression: It is too generally laid downe; We say the *kingdome* of heaven belongeth to the *Infants* of *beleevers*: and we doe not barely question, why *not the seales?* But we set it downe affirmatively, that the *seales* doe *belong* to the *infants* of *beleeving parents*. But for as much as our poynt is particularly concerning the *Baptisme* of *infants*; I intend to proceed directly to the matter in hand, and answer your trifling objections by the way as I trace you.

Mat. 28. 19. Mat. 16. 16. First, It is to be minded, that *Baptisme* is one of the *priviledges* of *Christs Church*, which is his *house* and *kingdome*.

Secondly, It is also to be minded, that *Jesus Christ*, the *eternall Sonne of God*, and *Lord of Glory*, and of all administrations, and giver of every good and perfect gift, when he sayth, *Suffer the little*
Mar. 10. 14. Mat. 19. 14. *Children to come unto me, &c. For of such is the kingdome of heaven.* He doth hereby apply the *Gospel* unto them. I say, It is *Gospel*

which

which he ſpeaketh here. And ſo wee are to underſtand that [with the *kingdome*] the *infants* of *beleevers* have the *Goſpel* of the *kingdome* alſo appertaining unto them, together with the *priviledges thereof*.

[] Where the kingdome is, ther's the Goſpel. Get the kingdome, thou haſt God, and Goſpel, and all.

It being ſo, the Argument lieth thus;

Thoſe perſons to whom the *Goſpel* may lawfully be applyed, to thoſe *Baptiſme* doth of right belong, and upon them it muſt be adminiſtred, *Mar.*16. 16. *Mat.*28. 19.

But the *Goſpel* may lawfully be applyed to *Beleevers infants*, *Iſa.*22. 24 *Jer.*30. 20.22. *Mat.*19.13,14. *Mar.*10.13,14,15,16. *Luk.*18. 15,16,17. & 19. 9,10. *Gen.*17.7,8.11.13,14 *Rev.*21.3. & 22.14.

Infants Baptiſme, Jure Divino.

Therefore *Baptiſme* doth of right belong unto them, and muſt be adminiſtred upon them.

The *firſt* and *ſecond* part of this *Argument*, being thus expreſſed, and alſo proved by the *Scriptures*, cited for Confirmation thereof; the *Concluſion* is true and certaine; and may further appeare ſo to be, by what hath been ſaid in this Treatiſe, (where the *poynt* hath been handled) and may be further evinced, by taking away whatſoever elſe you can object againſt the ſame.

And now let us heare your Anſwer:

A. R. Pag.13. lin.5.

Firſt, *That if Infants have right to one of the ſeales* (if I may ſo call them) *then to both; to the Supper as well as to Baptiſme.*

To which I reply, That this objection is impertinent. The *Infants* of *beleevers* (the Lords bleſſed Saints) have *right* both to *Baptiſme*, and the *Lords Supper*; as the *infants* of *beleevers* in the time of the *Law*, had right to *Circumciſion*, and the *Paſſeover*; and wee are to minde, that although perſons were not (nor could not be *capable**) at all times to receive the *Ordinances*, yet they had *right* unto them then, and ſo perſons now have right to thoſe *heavenly things*, which they are not *capible* to receive; So wee know that divers *Saints* (though in yeares) have right to the *preaching* of the *Word*; yet have not *capabilitie* * (at all times) to conceive what is taught. Wherefore your arguing (*that if Infants have right to one of Gods Ordinances, they have right to both*) hath no weight in it againſt *Infants* right to *Baptiſme*.

Mar.10.14.16 1Cor.7. 14.

* In reſpect of a *naturall capabilitie.*

* In caſe of deafneſſe, or other defects in nature.

Your next words are, that

A. R. Lin. 8,9.

Here (*they ſay*) *not to the Supper, untill they be able to examine themſelves, which is required of all that receive the ſupper.*

Anſwer. If by [*they*,] you mean thoſe of the *Seperation*; And if by

and desire to make a difference betweeri the *precious* and the *vile*, against all such *Mongrell* opposites, who by speech, and writing, (contrary to the Tenour of the whole Scripture) do labour to rank all *infants* in one *condition*! Thus coupling *light* and *darknesse*, *God* and *Belial*, the *beleever* and the *Infidell* together! But *Woe unto them*, may we say, (as sayth the Prophet *Isaiah*, *Isa.* 10. 1.) *Which decree unrighteous decrees, and write grievousnesse, which they have prescribed.*

* Isa. 5. 18. Thus drawing * *iniquitie with the cords of vanitie, and sinne as it were*
** Ver. 20. *with a cart-rope. Woe* ** *unto them that call evill good, and good evill; that put darknesse for light, and light for darknesse; bitter for sweet, and sweet for bitter.*

Psal. 73. 1. *Yet surely God is good unto Israel,* (may wee say) *to those that are pure in heart. The Lord hath been mindfull of us; He will blesse us. He will*
Psal. 115. 12, 13, 14, 15. *blesse the house of Israel* (saith that sweet singer of *Israel*) *He will blesse the house of Aaron: He will blesse those that feare the Lord, with small and great. The Lord shall increase you more and more, you and your children. You are blessed of the Lord, who hath made the heaven and the earth.*

* See *A. R.* Pag. 12. lin. 40. Pag. 13. li. 1, 2. Pag. 13. l. 3. NExt * you say, *The fourth Scripture is, That which speakes of Christs commanding little Children to be brought unto him, and sayd; That of such is the kingdome of God. Hence* (you say) *therefore some reason; The kingdome of God belongeth to little Children, Why not the Seales?*

I *Ans.* If by these [*some*] you mean the people of the *Seperation*; then (I say) you have not set it downe according to our expression: It is too generally laid downe; We say the *kingdome* of heaven belongeth to the *Infants* of *beleevers*: and we doe not barely question, *why not the seales?* But we set it downe affirmatively, that the *seales* doe *belong* to the *infants* of *beleeving parents*. But for as much as our poynt is particularly concerning the *Baptisme* of *infants*; I intend to proceed directly to the matter in hand, and answer your trifling objections by the way as I trace you.

Mat. 28. 19. Mat. 16. 16. First, It is to be minded, that *Baptisme* is one of the *priviledges* of *Christs Church*, which is his *house* and *kingdome*.

Secondly, It is also to be minded, that *Jesus Christ*, the *eternall Sonne of God*, and *Lord of Glory*, and of all administrations, and giver of every good and perfect gift, when he sayth, *Suffer the little*
Mar. 10. 14. Mat. 19. 14. *Children to come unto me, &c. For of such is the kingdome of heaven.* He doth hereby apply the *Gospel* unto them. I say, It is *Gospel* which

which he ſpeaketh here. And ſo wee are to underſtand that [with the *kingdome*] the *infants* of *beleevers* have the *Goſpel* of the *kingdome* alſo appertaining unto them, together with the *priviledges thereof*.

[] Where the kingdome *is*, ther's the Goſpel. Get the kingdome, thou haſt God, and Goſpel, and all.

It being ſo, the Argument lieth thus;

Thoſe perſons to whom the *Goſpel* may lawfully be applyed, to thoſe *Baptiſme* doth of right belong, and upon them it muſt be adminiſtred, *Mar.16. 16. Mat.28. 19.*

But the *Goſpel* may lawfully be applyed to *Beleevers infants*, *Iſa.22. 24 Jer.30. 20.22. Mat.19.13,14. Mar.10.13, 14, 15, 16. Luk.18. 15,16,17. & 19. 9,10. Gen.17.7,8.11.13,14 Rev.21.3. & 22.14.*

Infants Baptiſme, Jure Divino.

Therefore *Baptiſme* doth of right belong unto them, and muſt be adminiſtred upon them.

The *firſt* and *ſecond* part of this *Argument*, being thus expreſſed, and alſo proved by the *Scriptures*, cited for Confirmation thereof; the *Concluſion* is true and certaine; and may further appeare ſo to be, by what hath been ſaid in this Treatiſe, (where the *poynt* hath been handled) and may be further evinced, by taking away whatſoever elſe you can object againſt the ſame.

And now let us heare your Anſwer:

A. R. Pag.13. lin.5.

Firſt, *That if Infants have right to one of the ſeales* (if I may ſo call them) *then to both; to the Supper as well as to Baptiſme.*

To which I reply, That this objection is impertinent. The *Infants* of *beleevers* (the Lords bleſſed Saints) have *right* both to *Baptiſme*, and the *Lords Supper*; as the *infants* of *beleevers* in the time of the *Law*, had right to *Circumciſion*, and the *Paſſeover*; and wee are to minde, that although perſons were not (nor could not be *capable**) at all times to receive the *Ordinances*, yet they had *right* unto them then, and ſo perſons now have right to thoſe *heavenly things*, which they are not *capable* to receive; So wee know that divers *Saints* (though in yeares) have right to the *preaching* of the *Word*; yet have not *capabilitie* ✶ (at all times) to conceive what is *taught*. Wherefore your arguing (*that if Infants have right to one of Gods Ordinances, they have right to both*) hath no weight in it againſt *Infants* right to *Baptiſme*.

Mar.10.14.16 1Cor.7.14.

* In reſpect of a *naturall capabilitie*.

* In caſe of deafneſſe, or other defects in nature.

Your next words are, that

A. R. Lin.8,9.

Here (*they ſay*) *not to the Supper, untill they be able to examine themſelves, which is required of all that receive the Supper.*

Anſwer. If by [*they*,] you mean thoſe of the *Seperation*; And if by

by *infants*, you mean their *infants*; I anſwer then, that wee affirme no ſuch thing, as you would father upon us*, (that holy *infants* have no right to the *Supper*!) for we know they have a *right* unto it, though they want *capabilitie* to partake of it; The *Lords ſupper* being an *active Ordinance* [there is more required then a *bare ſuffering*,] for there is *an acting* required of the partakers thereof; *Take, eate, doe this in remembrance of me* *, &c. But *Baptiſme*, [being a *paſſive ordinance*] the partie upon whom it is *impoſed*, is not required, [*actually*] to doe it, but onely to *ſuffer* it to be done.

* Lin. 5.

Mat. 26. 26.
* Luk. 22. 19.

The *Lords ſupper* is active, & *Baptiſme* paſſive, in reſpect to the receivers thereof.

So the *infants* of *beleevers* in the time of the *Law*, had *right* both to *Circumciſion*, and the *Paſſeover*; yet *Circumciſion* they might *receive*, (when they were not capable to partake of the *Paſſeover*,) becauſe that (as hath been formerly minded) there was an *activeneſſe* required of the partaker in partaking, and at adminiſtration of the *Paſſeover*, but onely a meer *ſuffering*, (by the ſubject) when *Circumciſion* was *impoſed* upon him. So that holy *infants* now are as capable to receive *Baptiſme*, as the *infants* in former time were to receive *Circumciſion*; and theſe are as *capable* to receive the *Supper* now, as thoſe *infants* were to receive the *Paſſeover* then. Wherefore ſeeing there was no reaſon to keepe thoſe *infants* from being *Circumciſed*, though they could not partake of the *Paſſeover*, (having right unto both.) Therefore there is no juſt reaſon can be given to debarre ſuch holy *infants* from *Baptiſme* now, though they cannot partake of the *Supper*; yet they have *right both* to *Baptiſme* and the *Supper*.

It may be you will ſay, that *all that had right to the Paſſeover, were not to be kept from it, but to partake of it at the time of adminiſtration; and that all who have right to the ſupper, are to partake of it when it is adminiſtred, &c.*

Anſ. No; not ſo; for perſons might have *juſt occaſions*, which might *juſtly* hinder them from the *Paſſeover*, and yet they had right unto the *Paſſeover*; As when they were *uncleane*, or in a *journey*, yet they had ſtill a *right* unto the *Paſſeover*, (though they were not at that time to partake of it.) And if they were driven from the *ſocietie* of the *Saints*, they had ſtill *right* unto the *ordinances*, though they could not come to enjoy them. So if perſons were *ſicke*, wee will not ſay, that the *Paſſeover* was to be infuſed in them, againſt their ſtomack; yet had they a *right* thereto, though they could not *partake* thereof.

When

When the *Children* of *Iſrael* were in *Ægypt*, they were commanded to eat the *Paſſeover*, with their loynes girded, their ſhooes on their feete, and their ſtaves in their hands, and to eat it in haſt, for it was the Lords *Paſſeover*; and though every *member* of the *Congregation*, had *right* thereto *, yet we will not ſay, they were to *partake* thereof, when they could not, for the cauſes before ſpecified, or the like occaſions. Exod. 12. 11. *Exod. 12. 47.

And as it may be ſaid concerning comming to the *Paſſeover* then, ſo it may be ſaid of communicating in the *Lords Supper* now, that all that have *right* thereto, are not commanded to *partake* thereof.

And thoſe Saints then that could not partake of the *Paſſeover*, did not (and theſe that cannot partake of the *ſupper*, doe not) ſinne in not partaking thereof; and therefore theſe are not commanded or injoyned by *God* to partake of the *Supper* (for God requireth not impoſſibilities of us,) neither are we commanded (or injoyned) to adminiſter it unto them; but *circumciſion* was commanded to be adminiſtred upō, & unto the other; therfore it appeareth that though they were not *capable* [*actually*] to *receive* the *Paſſeover*, yet ſeeing they were ſtill the *Saints* of *God*, they had *right* thereunto.

And the like may be ſayd concerning all the holy *infants* of the *Church* now; and concerning the *ordinances* now, which are in ſtead of the *ordinances* then, and in effect the ſame. Though the *Infants* of *Beleevers*, have *right* to the *Supper*, yet have they not *capabilitie* to *receive* it, and therefore it muſt not be adminiſtred unto them; but *Baptiſme* [that paſſive *Ordinance*] may, becauſe there is required no *actuall* doing of the *receiver*, but a *ſuffering*, for the *water* in *Baptiſme* is not to be *drunken* by them, nor to be *infuſed* into them, but *impoſed* upon them.

Moreover, Concerning their not having the *Supper*, you have anſwered your ſelfe, in anſwering them, when you ſay *, That *Examination* (in reſpect of the *Supper*) *is required onely of men of yeares, not of infants, who are not able to performe it.* *A. R.* * Pag. 13. lin. 10, 11, 12, 13, 14.

Further you tell us, That if your *Author*, *nor memory faile you, Children were admitted as well to the Supper, as to Baptiſme, for many yeares in time paſt*, (and over againſt in the *margent* of the *page* * you name *Parker on the Croſſe.*) * Page 13. at lin. 15.

Anſ. Indeed you may ſuſpect your memory, if you take your imagination to be your memory. And you may expect, that your *Author* can ſtand you in little ſtead, in oppoſing the *Baptiſme* of *Infants*;

A good object may faile a bad subject; and so your *Author* may faile you, especially, he being neither an *Author*, nor upholder of your errour, which you labour by all meanes to uphold.

Next you say;

A. R. Lin. 17, 18, 19 *And why not to the one as well as to the other, seeing the same reasons are alike in both, and will center into one, if fully prosecuted?*

* I *Answer*, This is but a begging of the *Question*, I have told you why not to the one, as well as to the other, Because they are *capable* of the one (in respect of a *naturall capabilitie*) but not of the other. And therefore I deny that the *reasons* are alike in *both*; or will *center* into one, though [never] so fully *prosecuted*.

*Pag 13. li. 21, 22. Wheras you further oppose *infants Baptisme* saying, that* *no Infant is required by God, in Scripture, to beleeve, or to repent, or to be baptized by any man, &c.*

The *Infants* of *beleevers* are not *impenitent*. I *Answer*. That this your speech is ambiguous, and abominable, and you may know, that we stand not for the *Baptizing* of *Infidells*, or those in whose hearts wee cannot rightly *judge the foundation of repentance to be layd*. For God hath not required such to be *baptized*, no more then he did command such to be *circumcised* in the time of the *Law*. And you should know, that *faith is the gift of God*; & so also is *repentance*; and though the *Saints* of *God* are not required to manifest their *faith* and *repentance actually*, so long as they cannot act; yet for to say, that therefore they have not *faith* and *repentance*, or that wee are not to *judge* them to have the *gifts* and *graces* of the *Spirit*, because they cannot act, is a meer idle toy! and *frivolous foppery*. But if you will say, that though the *infants* of *beleevers* cannot manifest *faith* and *repentance*, no more then *Isaac* could (who was a *childe* of *promise* in his *infancie*) yet they are to be *judged* to have *faith* and *repentance*, notwithstanding. Then you will agree with us in this truth. But if you will say, you deny it, and will not assent unto it, and that therefore the *infants* of *beleevers*, ought not to be *baptized*; Then I tell you, you have your answer long agoe.

* In his *Censure* upon the *Anabaptists Dia. g. pa. 70. lin. 19.* Christian Infants (sayth Mr. *Ainsworth* *) *Have the* grace *they speake of*, repentance, faith, regeneration, *&c. Though not* actually, *or by way of* declaration *to others*; *yet they have* (*through the worke of the* Spirit) *the* seed *and* beginning *of* faith, virtually *and by way of* inclination, *so that they are not* wholly destitute *of* faith, regeneration, *&c. though it be a thing hid, and unknowne unto us, after what manner the* Lord *worketh these in them.* Eccles. 11. 5.

Which

Which Mr. *Ainsworth* doth further prove, thus *;

If Infants naturally *are some wayes capable of* Adams sinne, *and so of* unbeliefe, disobedience, transgression, *&c. Then* Christian Infants supernaturally, *and by* grace, *are some wayes capable of* Christs righteousnesse, *and so of* faith, obedience, sanctification, *&c. But* Infants *are* capable *of the former* evills *by* Adam: *therefore they are capable of the later* good *things by* Christ.

That they are capable of the former, he proved (in his treating of originall sinne) from divers Scriptures, as Psal. 51. *John* 3. *Rom.* 5. *&c.* The *consequence, to wit that* infants *are capable of the later* good *things by* Christ, *he proveth thus* *.

First, Because the first Adam *was a figure of the* second Adam, *Christ; So that as the* sinne *of the* first Adam, *his* fault, disobedience, *and* death *for it, came on all his* Children, *both by* imputation, *and* infection, *or corruption of* nature; *So the* righteousnesse *and* obedience *of* Christ, *cometh on all his* Children, *both by* imputation, *and* renewing *of* nature, *unto* life *and* salvation; *as the* Apostle *compareth them,* Rom. 5. 12. 15, 16, 17, 18, 19. 21.

Secondly, Because Infants (*being* (*by* Adam) sinners, Children *of* wrath, *&c.*) *must be* borne againe *of the* Spirit, *or else they cannot see the* kingdome *of* God, *Joh.* 3. 3. 5 6. *But the* Christian Infants, *dying in* infancie, *shall see the* kingdome *of* God, *and not be* damned, (as the Adversaries grant. *) *Therefore by* Christs doctrine, *they are* borne againe *of the* Spirit: *and so must needs* (*in some measure*) *have* repentance, faith, *and* holines, *without which there is no* regeneration.

Againe, That Infants *have the* faith, *and* love *of* God *in them: And* regeneration *in their measure is thus proved; They to whom* God *giveth the* signe *and* seale *of* righteousnesse *by* faith, *and of* regeneration, *they have* faith *and* regeneration [*for* God *giveth no* lying signe, *he* sealeth *no* vaine (or *false*) Covenants.]

But God *gave to* Infants Circumcision, *which was the* signe *and* seale *of the* righteousnesse *of* faith, *and* regeneration. *Gen.* 17 12. *Rom.* 4. 11. *&* 2. 28, 29. *Colos.* 2. 11.

Therefore Infants *had* (*and consequently now have*) faith *and* regeneration, *though not in the* crop *of* harvest *by* declaration; *yet in the* bud *and* beginnings *of all* Christian graces.

* In the same page, lin. 27. to page 71.

* See his book page 71. lin. 8.

* The *old Anabaptists* doe grant, that *children* (*dying in* their *infancie*) shall see the *Kingdom of God.* But some now (that stand against the *Baptisme of Infants*) say, *They are all in the state of damnation;* Others (that withstand *Infants Baptisme*) say, They know not how to *judge* of them; But I say, by the *Scripture*, Wee are to *judge* the *infants* of *beleevers*, to be in the state of *salvation*, and those of them that die in their *infancie*, are not *damned*, but *saved*: And as for other *Infants* (even the *infants* of the *wicked*) we have nothing to doe to *judge* them *within*, but *without.*

They that deny this reaſon, muſt either make God *the Author of a* lying ſigne, *and* ſeale *of the* Covenant *to* Abraham, *and his* Infants; *or they muſt hold, that* infants *had thoſe* graces *then, but not now*; *both which are* wicked *and* abſurd *to affirme*; *Or they muſt ſay, that* Circumciſion *was not the* ſigne *and* ſeale *of the* righteouſneſſe *of* faith, *and then they openly contradict the* Scripture, *Rom.* 4. 11.

Moreover, As the Apoſtle *in Rom* 5. *compareth our* naturall *eſtate in* Adam, *and our* ſpirituall *eſtate in* Chriſt, *ſo may wee, in this caſe.*

If wee cannot juſtly object againſt Gods *Worke in* nature, *but doe* beleeve *that our* Infants *are* [reaſonable creatures] *and are* borne [*not* bruit beaſts, *but* men] *though* actually *they can manifeſt no* reaſon, *or* underſtanding *more then* beaſts (*yea, a* young Lambe knoweth *and* diſcerneth *his* damme *ſooner then an* Infant knoweth *his* Mother;) *then neither can wee juſtly object againſt* Gods *Worke in* grace, *but are to* beleeve, *that our* Infants *are* ſanctified creatures, *and are* borne beleevers, *not* Infidells, *though outwardly they can manifeſt no* faith, *or* ſanctification *unto us.*

And why ſhould it be thought incredible, that God *ſhould Worke* faith *in* Infants? *If it be becauſe wee know not, or perceive not how it can be; let us conſider, that we know not the way of our* naturall birth, *and other* earthly *things*, Eccleſ. 11. 5. Joh. 3. 8. *How then can wee know* heavenly *things?*

If we make queſtion of the power *of* God; *nothing is unpoſſible with him. He made all things of nothing*; *He can make the* dumbe beaſt *ſpeak with* mans voyce, *Numb.* 22. *He can make the* babe [*in the* mothers wombe,] *to be* affected *and* leap *for* joy, *at the* voyce *of the* words *ſpoken to the* mother, *Luk.* 1. 44. *And can he not alſo Work* grace, faith, *and* holines *in* Infants? *Hath* Sathan power *by* ſinne, *to* infect, *and* corrupt Infants, (*as is before proved*) *and ſhall not* God *have* power *to* cleanſe *from* corruption, *and make them* holy? *If wee make doubt of the* [will] *of* God *herein, behold wee have* [*his* promiſes,] *to reſtore* [*our* loſſes] *in* Adam, *by his* graces *in* Chriſt, (*as he ſheweth in* Rom. 5.) *That he will* circumciſe *our* heart, *and the* heart *of our* ſeed *to* love *him*, Deut. 30. 6. *Wee have the* ſeale *of his* promiſe, *in giving* Circumciſion *to* Infants, *to ſignifie and* ſeale *the* righteouſneſſe *of* faith, *Rom.* 4 11. *Gen.* 17. *And wee have* aſſurance *of all his* promiſes, *and of that to* Abraham *and his* ſeed *in* particular, *to be confirmed unto us* (*not abrogated or leſſened*) *by* Chriſt, 2 *Cor.* 1. 20. *Luk.* 1. 72, 73. *Gal.* 3. 14. *&c. Wherefore they are but a* faithleſſe *and* crooked gene-

ration,

ration, *that notwithſtanding all that* God *hath ſpoken and done in this kinde, doe deny this* grace *of* Chriſt *to the* Infants *of his* people, *and the* ſeale, *or confirmation of this* grace *by* Baptiſme *now, as it was by* Circumciſion *of old.*

Next you ſay;

Secondly, This reaſon is grounded upon a great miſtake of the ſenſe of the Text; for the Words are not unto them belongs the Kingdome, but of ſuch is the Kingdome, (that is) *of none elſe, but of ſuch, as the next Words which follow in theſe Texts, doe manifeſtly declare; for in* Luk. 18. 17. Mar. 10. 15. *In both places, Where Chriſt had ſaid, Suffer little Children to come unto me, for of ſuch is the Kingdome of God. He preſently confounes it in the next Words, thus; Verily, I ſay unto you, Whoſoever ſhall not receive the kingdome of God as a little childe, ſhall not enter therein. As alſo in* Mat. 18. 34. *Chriſt ſpeaking to his Diſciples, ſayth, Except yee be converted, and become as little children, yee ſhall not enter into the Kingdome of heaven; Whoſoever therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the Kingdome of heaven. Whereby it is evident, that When Chriſt ſayth, of ſuch is the Kingdome of heaven, his meaning is not of them, nor of ſuch as them in age, nor underſtanding,* 1 Cor. 14. 20. *But of ſuch as them in humilitie, and ſuch like qualifications.* *A. R.*

Anſ. If you mean heer, that the *Seperates* do *ground* their *reaſon* upō a great miſtake, of the ſenſe of the *Text*, in ſaying, that the *Kingdome* of *God* belongeth to the *Infants*, and therefore *Baptiſme*. Then to your *impertinent* & *confuſed* anſwer, or *groundleſſe aſperſion*. I reply.

Firſt, That it is not ſufficient to ſay, that the *reaſon is grounded upon a miſtake*, unleſſe it be ſo, which if it be not ſo, then you are miſtaken your ſelfe (and that greatly) both in the *reaſon*, and in the *ſenſe* of the *Text* alſo, in charging us with a great miſtake, when it is not grounded upon any miſtake, much leſſe upon a great miſtake, and leaſt of all upon a great miſtake of the ſenſe of the Text, as you unjuſtly ſpeake; and therefore your charge is but a treble evill ſurmiſe, a meer ſuppoſition of that which is not; and this may evidently appeare to be true, becauſe out of *Chriſts* owne words, wee may gather that the *Kingdome* of *heaven* belongeth to the *holy Infants*; *for*, ſayth he, *of ſuch is the Kingdome of heaven.*

Secondly, Wee doe not ſay, that the words are in expreſſe tearmes, unto [*them*] belongs the *Kingdome*, (you ſhall not father this upon us,) but *of* [*ſuch*] *is the Kingdome of God*, and yet notwithſtanding

ſtanding the *ſenſe* is rightly taken, according to the *Text*, that the *Kingdome* of *heaven* belongeth unto the *infants*, and therefore you cannot juſtly charge our reaſon to be impertinent, or to be grounded upon any miſtake at all, much leſſe a miſtake of the *Text*; So then it appeareth that the miſtake is not ours, but yours; ſeeing you miſtake your ſelfe, and us, and *Chriſt*, and all.

Thirdly, I doe not know your meaning, when you rehearſe *Chriſts* words, *Of ſuch is the Kingdome of heaven*, and ſay (*that is*) *of none elſe, but of ſuch*, You ſhould know that the *Kingdome* of *heaven* belongeth to thoſe that are paſt *infancie*, as well as to *Infants*, *Aged perſons* are of the *Kingdome* of *heaven* as well as ſuch *children*. If you denie this, you will denie your own enterance into the Kingdome, or elſe ſay you are an *infant*, which thing I ſuppoſe you will not doe. But the drift of your interpretation is to prove, that when *Chriſt* ſayth, *Of ſuch*, he meaneth *ſuch, and none elſe but ſuch* [*& therefore no Infants*] For ſo it appeareth by your words afterwards, when you ſay, *Chriſts meaning* [*not of them, nor of ſuch as them in yeares nor underſtanding*;] a meer non-ſenſe concluſion; and your ground is, *Becauſe Chriſt ſayth* [*of ſuch*] *and doth not ſay* [*of them*;] But herein you erre, and are miſtaken in the word *ſuch*; and your inferences therefrom, are not according to truth; which may appeare thus; As for Inſtance;

When *Paul* ſayth, *Rom* 1. 32. *Thoſe that do ſuch things are worthy of death*, he meaneth thoſe things before ſpecified in the ſame Chapter.

Suppoſe a perſon ſhould come to you, and before divers perſons charge you, ſaying, *Such perſons who doe ſuch things as* you *doe, are* worthy to be *condemned*. I ſuppoſe the accuſation toucheth your own particular perſon, as much as any other, and that ſo you will confeſſe, and take it as meant of you.

But if upon examination of the accuſer, you ſhall find him to faulter, & ſay, that therefore he meant not you, nor any ſuch thing wch you doe, &c. would you not count him a *knave*, or a *foole* or a *lyar*?

Againe, He that ſhould come and ſay, Such *an* argument *or* arguments as you bring here *are* good, *and* full *of* wiſdome, *and* abound *in* ſenſe! you would heare him patiently, and partly, (if not fully) approve of his ſpeech. But if he ſhould draw a conſequence from his former words, and ſay, that therefore (he meaneth) your arguments are evill, and full of fooliſhneſſe, and abound with nonſence! and that in ſaying ſuch arguments were good, he doth not mean that your argumẽts are good at all, nor ſuch as yours, in ſuch a reſpect, but in reſpect of ſuch, or ſuch a thing. Would not you begin to wonder at him, and to count him a *madman*? an *idiote*? a *foole*?

foole? or a *lyar?* or one that ſetteth himſelfe on ſet purpoſe to *cavill*, or *quarrell?*

Apply this to your ſelfe, for even ſo is your owne *argument*, or objection here againſt *Infants*; And therefore I hope I may tell you (without giving you any occaſion of offence,) that as your *vindication* unto that *perſon* before ſpecified, would be, that your *Arguments* are ſuch as thoſe which are ſo anſwerable to *them*, that they are ſuch, and that therefore his arguing can make nothing againſt your *Arguments*. So I (in anſwer to you) may ſay, that the *infants* which *Chriſt* tooke up in his *armes*, are the ſame with thoſe who are ſo anſwerable to them, that they are ſuch; for reaſon teacheth us to know, that thoſe *infants* then in *Chriſts* armes are ſuch as they then were, & not otherwiſe then they then were; and ſo now reaſon teacheth us, that *reaſonable creatures* are as like unto themſelves as thoſe to whom they are compared, and that thoſe to whom they are compared rightly, are not more like themſelves, then themſelves are like themſelves, and therefore apply all this to our *preſent purpoſe*, and then wee may ſee the *unreaſonableneſſe*, and *perverſeneſſe*, *crookedneſſe* and *fooliſhneſſe*, of thoſe who will ſo *wreſt Chriſts words*, as if when he ſayth, *Of ſuch is the kingdome of heaven*, he meaneth not them, but *excludeth* them and ſuch as them, and onely *includeth* ſome others who are for *qualifications* like *them*.

And therefore now (Mr. *A. R.*) I challenge you, [and all that take your part in oppoſing *Infants*] to bring me *one inſtance* in all the *Scripture*, where perſons are ſpoken of, and where it is ſayd of ſuch, that the perſons with whom they are compared, & to whom ſuch a thing is applyed, are not included or comprehended in the word, *ſuch*, as well as thoſe who are compared with them. In the mean time, till you ſhew ſuch an inſtance, [which thing you can never doe] I muſt ſtill reſt in the mind of *Chriſt*, that he meaneth them as well as any, & includeth them as well as the reſt, and doth not exclude them, but include them, in theſe words, *Suffer the little Children to come unto me, &c. for of ſuch is the kingdome of heaven.*

Fourthly, If *Chriſt* had ſayd, *Of* [*them*] *is the kingdome of heaven*, and had not ſayd, *Of* [*ſuch*] *is the kingdome, &c.* Then you might have had more colour, for to limit, and reſtraine the *Scripture* as you doe. And then you would object; thus,

Yea, It is true Chriſt as he was God, knew all things, & therfore he (knowing the to be elected) ſaith in particular, Of them is the kingdom, &c. But

it

it doth not follow, that therefore such as they are of it, and therfore we cannot say, that any other beleevers infants are of the kingdome of heaven besides them. But heer you may see, that this blocketh up your *objections*, considering that *Christ* sayth, *Of* [*such*] *is the kingdome, &c.* And that the word [*such*] is of a larger extent, then the word [*them*] and includeth *them* also, as hath been observed before.

Fifthly, If the next words after (both in *Luk.* 18. and *Mar.* 10.) doe confirme the former, (as you confesse,) then it still argueth, that the reason is *invincible*; and therefore neither you, nor all the men in the world, can overthrow it. It was firme *before*, and it being (by your own *confession*) *confirmed* in the next words *after*, then it is not *contradicted* there, as you have *contradicted* it here, and therfore *judge* your selfe, whether you have not bestowed *labour in vaine*, in thus opposing *holy Infants*. For these Texts doe prove still, that as *infants* are of the *kingdome*, so they are not destitute of the *graces* of the *Spirit*, without which none are *capable Subjects* of the *Kingdome*. Wherefore heer is sufficient demonstration of *Infants conversion, humiliation, regeneration, and great estimation*, which they have with *Jesus Christ*, whose *Word* is to be taken, and not refused, it being *spirit*, and *life*, and *truth*, and so directly opposed to your *erronious affirmations*, that it quite *overthroweth* your *unsound collections*, in your *violent opposition* of *holy infants*.

Sixthly, You speake *very untruly*, and doe *abuse* and *wrong* the *Scripture* exceedingly, by inferring from the *premises*, That when *Christ* sayth, *Of such is the kingdome of heaven, His meaning is not of them, nor of such as them in age nor understanding*. For *Christ* as he *speaketh of them*, so he *meaneth them*, (though he doe not shut out *aged* persons, that are in respect of *holinesse*, such as those *holy infants* then were, or such as these *holy infants* now are) and he *meaneth* [*such*] *properly*, both in *yeares & understanding* as may appeare by the scope of the place, where it is sayd, that *Christ* commanded to suffer them to come unto him; and declareth the reason (namely) because they are *Subjects* of his *kingdome*; for *of such is the kingdome of heaven* (sayth he.) And when he cometh to teach a further lesson, he applyeth it also to persons of *yeares*, that they should learne to receive the *kingdome* of *heaven*, like them, and to be *converted*, and to cast away all *pride*, and to *humble themselves*: All which *graces* (the *fruits* of *regeneration*) the *Infants* of *beleevers* are not destitute of, for as much as they are *regenerated*, they have the *seed*, and beginning of all *Christian graces*, as hath been proved before.

Now

Now, that *Christ* meaneth *these infants*, when he sayth, *Of such is the kingdome*, is *cleare* in the *Text*, and may partly appeare unto you from the former Considerations. But for further confirmation of the *premises*, let us minde the scope of the *place*, and examine the *Scriptures* cited. In which is expressly declared.

First, That [the *Infants*] were [brought] unto *Christ*, Luk. 18. 15.

Secondly, The persons *intent* in bringing them (or the *reasons* why they brought them) was, [*that Christ should put his hands on them, and pray*] Mat. 19. 13.

Thirdly, When *Jesus* saw that the *Disciples* rebuked those which brought them, *he was* [*much*] *displeased*, Mat. 10. 13, 14.

Fourthly, *And he* [*called*] *them unto him*, Luk. 18. 16.

Fifthly, Wee are discreetly to observe, *Christs* two-fold *charge*, given unto his *Disciples*, In these words, (1.) *Suffer the* [*little*] *Children to come unto me*, (2.) [*and forbid them not*,] (Mar. 10. 14.) Mat. 19. 14.

Sixthly, Wee are, heedfully, to minde the *reason*, (which *Christ* rendereth for this) which is expressed, in these words, [*For of such is the kingdome of God*,] Mar. 10. 14. Luk. 18. 16.

Seventhly, *Christs* addition, or confirmation of his former speech, or the use (which *Christs Disciples* should make concerning themselves) is not to be forgotten; *Verily, I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall in no wise enter therein*, Mar. 10. 15. Luk. 18. 17.

Eighthly, Wee are to minde *Christs* act to these *Infants*; which was three-fold; (1.) [*He*] *took*] *them*] *up*] *in*] *his*] *armes*,] and (2.) [*Put*] *his*] *hands*] *upon them*;] and (3.) [*Blessed them*,] Mat. 19. 15. Mar. 10. 16.

All which doth give us sufficient warrant to esteeme highly of them, and of all those who are like them in every respect. Therefore I desire you to weigh these things distinctly, and discreetly, and then, I hope, it will evidently appeare unto you, that you are mistaken in your meaning, and have done very evill, (though you meant never so well) in saying that *Christs meaning is not of them, nor of such as them in age, &c.*

For indeed, you may as well say, that those were not *Infants* whom *Christ* took up in his *armes*, and that he did not lay his *hands* upon them, nor *blessed* them, nor such as them, in *age*, and *understanding*. But surely, if the *Scripture* in speaking of *such* persons,

doe not exclude the persons spoken of, then wee have no reason to exclude these *infants* here specified, but to know that *Christ Jesus*, who was once an *infant*, and like other *infants*, both in *age*, and *understanding**, he includeth the *infants*, & those like unto them both in *age* and *understanding*; when he saith, *Of such is the kingdom of heaven.*

* In respect of his *humane nature.*

* Not aged persons like *Infants.*

Consider how that the *infants* * were brought unto *Christ*; The intent of those that brought them was *good*, and their act, in bringing them, was pleasing unto *God.* The truth of this may appeare, by observing the declaration of their intention; and likewise *Christs* great displeasure, or offence given by and taken at his *Disciples*, because *they rebuked those that brought them*; *He was much displeased* (sayth the *Holy Ghost* by *Mark*, Mark. 10. 13, 14.) which declareth an *agmentation*, or *aggravation* of his *displeasure*: The noting of which, maketh still for clearing the case in controversie; and may serve for further satisfaction of the doubting *soule*, that by *Sathans* deceit, is apt to thinke, that this *righteous servant through his knowledge doth not justifie many Infants*, as well as others. *Christs* double charge unto his *Disciples*, that the *holy infants* should have free accesse and admittance unto him, without any let or hindrance, by any; and *Christs* forcible reason for it, (namely) *for* (or because) *of such is the kingdom of heaven*, &c. And then, *Christs acts* concerning these *infants*, [that *he took them up in his armes, and put his hands upon them, and blessed them*] doth further declare, the *strength* and *sufficiencie* of *mine*, (and the *weakenesse* and *insufficiencie* of *your*) *interpretation.*

Isa. 53. 11.

Seventhly, As without *Christs minde*, you have taken upon you to deliver *Christs meaning*, contrary to his owne *expressions*, *manifestations*, and *commissions*; so you cite, 1 *Cor.* 14. 20. for confirmation of your strange restriction of *Christs declaration* concerning the *Infants.* As if *Paul* were a *Patron* of this your *fond opinion*; but I tell you, in this you are much deceived also, and doe erre (and as I in charitie judge) doe not know the Scriptures. It was no part of *Pauls* doctrine, to speake of *holy infants* as you doe, he telleth us, they are *holy**. And this his exhortation (in 1 *Cor.* 14. 20.) maketh nothing for you against *holy infants*; for *Paul* doth not speake unto *Infants*, when he sayth, *Brethren, Be not children in understanding, howbeit, in malice be yee children, but in understanding be men.* Now who knoweth not but that those *Saints*, who are capable to act, are to performe acts of *obedience* unto *God*: when those *Saints*, who

* 1 Cor 7. 14.

who are not capable to *act*, are not bounnd ſo to doe; For (as hath been declared before) *God* requireth *actuall obedience* of his *people*, [ſo far as they can *act*] & no further; and ſo *Pauls* ſpeech is, not to binde us to *impoſſibilies*, but to teach us (who have *capabilitie*) to exerciſe the ſame, to the uttermoſt of our power, in ſearching after the myſteries of *Chriſt*, & in treaſuring up thoſe *divine truths*, wth are taught us by his *Spirit*. And this maketh nothing againſt *holy Infants* being in the *Covenant*, or *kingdome*, no more then it maketh againſt thoſe aged *Saints*, who (in reſpect of a naturall capabilitie) are like *children*, and know no more then *Infants know*, nor doe no more then *infants* doe, and yet doe as much as God requireth; and in reſpect of a *ſpirituall capabilitie*, are like thoſe *Saints*, who are capable to act, & doe act according to the ſame; and yet thoſe who want that capabilitie, whether *Chriſtian infants*, or other *Saints*, though the graces of *Gods Spirit* doe not appeare in them, in the *bloſſome*, or *fruit*, yet have they ſtill the *ſap*, and *ſeed* of all *Chriſtian graces* in them.

Even as a man, or childe, which hath not the *uſe* or *exerciſe* of reaſon, muſt not be judged to be an *unreaſonable creature*, & wholly deſtitute of reaſon, but a *reaſonable creature*; So theſe (*precious Saints*) before ſpecified, though they have not the uſe and exerciſe of the *graces* of *Gods Spirit*, and cannot ſhew forth the ſame in the fruit, or outward manifeſtation, yet they are not to be eſteemed *ungracious* (or deſtitute of *Gods grace*,) but *gracious Saints*. And though they be in *underſtanding like children*, yet (in reſpect of their *capableneſſe* of the *Spirit*) they are to be eſteemed as *precious* as any men on earth, and wee are not to judge otherwiſe, but that they ſhall be *glorified*, and made equall with the *Angels*, and be the *ſonnes* of *God* in *heaven*.

Now your citation of *Pauls* words (*1 Cor. 14. 20. Be not children in underſtanding, &c.* to confirme what you inferred and collected from *Chriſts* words concerning *Infants*,) doth imply, that you doe judge that all thoſe who are like thoſe *Infants* in *yeares* or *underſtanding*, are not of the *kingdome* of *heaven*. And this your interpretation bringeth in three abſurdities.

Firſt, It directly contradicteth *Chriſts* words which he ſpake concerning them, and checketh him in his actions which he did to them, upon them, and for them; and ſo you make the words, and actions of *Chriſt*, both *vaine* and *frivolous*.

Secondly, Your ſpeech implyeth, that *Beleevers infants* are not

of the *kingdome* of *God*; and ſo their minoritie hindereth their *ſalvation*, (if they die in their *infancie*;) and this ſtriketh at the *fundamentall principles* of *Gods free love* unto them in *Chriſt Jeſus*.

Thirdly, In (implying, that none are of the *kingdome* of *heaven*, who are *like Infants* in *underſtanding*,) Here I thinke you bring in a heavie cenſure againſt your ſelfe; for (I ſuppoſe) as you know not how ſoone your *life* ſhall be taken from you, the like you may ſay for your *underſtanding*; and when your *underſtanding* is taken away (which may be done, and yet you may live many yeares after) how doe you differ in *underſtanding* then from a *childe*; Surely you are then in underſtanding like a *childe*, little *babe*, or *infant*; and how then (by your owne *expoſition*) will you anſwer the *Apoſtle*, *Be not children in underſtanding*. Surely at the time when you will want both *will*, *skill*, and *abilitie* to *act* any more then they, what are you differing from them, and wherein will your underſtanding exceed theirs?

Surely in conſideration of theſe things, you will grant, that old men, and others, that are the *true Saints* of *God*, may be *like children* [in underſtanding] and yet not breake their *Covenant*. And in this declining or declined condition, an *aged* Saint may (in this reſpect) be ſayd to be as deſtitute of *underſtanding*, as the *youngeſt babe* of a *beleeving parent*. And he may be ſayd to be ſtill *capable* of the *Spirit* (without being brought in any other *covenant* then he was in *before*) though he be not *capable* to [doe] any *ſpirituall* action, by way of manifeſtation, but *God* muſt doe all in him.

Now though there be no difference between theſe two, in reſpect of *ſpiritualitie*, yet in ſome reſpects there is a difference; The *Infant* is [in nature] growing upwards, or in an inclining *condition*, & hath the *ſeed* of *Chriſtian graces* in him; the *aged Saint* before ſpecified, is in a declining condition; the *leaves* of the *tree* are *fallen*, no *fruit* appeareth, yet the *ſpirituall ſap* remaineth, &c. And the conſideration of this doth teach us, not to deſpiſe any of the *Lords veſſells*, either the *infants* for their minoritie, or the old men for their *antiquitie*, or the middle-aged for their *bodily imbecilitie*, but to eſteem of thē as they are, (according as the *bleſſed ſpirit* of *God* doth teach us, in his *ſacred Word*) though through *imperfection*, or *defection* of *naturall abilitie*, they cannot *actually* and *verbally manifeſt* the *fruits* of their *ſanctification*, but are even as *Children* [in *underſtanding*;]

By

By this glimpſe, you may ſee, that the *Apoſtles* words (in 1 *Cor.*14.20. when he exhorteth us, *Not to be children in underſtanding*) will not beare out your *childiſh conſtruction* of the words of *Chriſt*, whereby you would have us judge that he excluded *infants*; All which is evill in you ſo to think, much more to ſpeake, and worſt of all, in that you would boulſter up your opinions by *Pauls* words, in 1 *Cor.* 14. 20! Which maketh nothing at all for your preſent purpoſe, in your *reſtriction* and *miſ-application* of *Chriſts* words, where you thinke (through the help of *Paul* (1 *Cor.*14.20.) to get ſome advantage, or plea, to keep back the *holy infants* of *beleevers* from the *ſpirituall bleſſings*, which *Chriſt Jeſus* hath teſtified appertaineth unto them, which you thinke did not appertaine to *thoſe Infants*, which *Chriſt took up in his armes, and layd his hands upon, and bleſſed*; And why doe you thus conceive? Becauſe it is ſayd of [*ſuch*] & not of [*them.*] But this word *ſuch*, will evidently appear, (being duly weighed by the Scripture) to be of a *larger* extent then the word *them*, and ſo to include all *them*, eſpecially, conſidering that in all thoſe places of Scripture where the word *ſuch* is uſed, there is no exemption, either of the thing to which *ſuch* is *equalized*, or coupled; for *ſuch* implyeth the ſame in *nature*, and *condition*, *&c.*

So when *Paul* writeth to *Philemon* (*Philem* 9, 10.) concerning *Oneſſimus*, he ſayth, *Yet for loves ſake I rather beſeech thee, being* [*ſuch a one as Paul the aged.*] He meaneth himſelfe: and when *John* ſayth, *Bleſſed and happie is he that hath part in the firſt reſurrection*; *for* **on ſuch the ſecond death ſhall have no power, &c.** He meaneth by [*ſuch*] thoſe perſons who have part in the *firſt reſurrection*. The word [*ſuch,*] being a *generall* word, includeth them all. And when *Nehemiah* ſayth, (*Nehe.* 6.11.) *Should* [*ſuch*] *a man as I fly*; He meaneth himſelfe as much as any other man. Rev. 20. 6.

And ſo when *David* ſayth, *Pſal.* 103. 17, 18. *The mercy of the Lord is from everlaſting to everlaſting, upon them that feare him, and his righteouſneſſe unto childrens children* [**unto ſuch as keep his Covenant**] He meaneth thoſe that keep his *Covenant*, for this mercy was promiſed to *Abraham*, and his *ſeed*; who were to *keep* his *covenant*, by *doing* his *commands*. So *God* ſaid to *Abraham*, *Thou ſhalt keep my Covenant*, [*Therefore*] *thou and thy ſeed, &c.* And the keeping Gen. 17.

ing of his *Covenant*, consisted then, and consisteth now in the *Saints* yeelding all *obedience* unto him, according to their *capabilitie*. And thus it appeareth that when *David* sayth to [*such*] as keep his *Covenant*, he meaneth all [those] that keep his *Covenant*.

Divers other *testimonies* of *Scripture* concerning *persons* and *things*, where this word *such* is mentioned, might be produced, wch doth still include, both the former & the later, in the specification thereof, But this may suffice, for *in the mouth of two or three witnesses every thing is established*. This still giveth us more ground to beleeve that when *Christ* (in his *Gospel*) sayth (concerning *infants*) *of such is the kingdome, &c.* He meaneth those who are *such* in every respect; and as it is contrary to reason, so it is contrary to the *Scripture*, to thinke that the *infants* in his speech were not implyed & included, if not principally intended.

Lastly, Whereas you say, it is meant *of such as them in humilitie, and such like qualifications*; I know not from what conception you ground your speech, if not from this consideration, that the *infants* mentioned heer (in *Christs Gospel*) have *humilitie, and such like qualifications*; You should know, that although *like, is not* alwayes *the same, yet the same is the same*, & is as like unto it selfe, as that wch is like it in every respect, and therfore *Christs* speech of *Infants*, (when he sayth, *Of such is the kingdome, &c.*) implyeth the *infants* [as well as other Saints, who are like them in understanding, though they differ in yeares.] I say, Christs speech is not bound up from them, nor from any other Saints, though they are like them in every respect. And if they have *humilitie*, (according to your own grant) then you may know also that God will not reject them. He hath promised to *give grace to the humble* (Jam. 4. 6.) *To save them* (Job 22. 29.) *To uphold them*, (Pro. 29. 23.) *And to dwell in them*, (Isa. 57. 15.) and *sanctifie* them, and *renovate* them by his *Spirit*. And seeing they have *humilitie*, *Christ* is in them and they in *him*, and therefore they
* 2 Cor. 5. 17. are *new creatures*; and the * *holinesse* which accompanieth them (by your own grant) giveth them right to *Baptisme*. And these *new*
Deut. 30. 6. *creatures* have *new created spirits*, to whom is united the *Spirit* of the
* Isa. 44. 3. *Creator* *, and (*Christ* by him) *quickneth whom he will*, Joh. 5. 21. which *Spirit maketh intercession* for them, when they cannot *intercede* for themselves.

All which priviledges the *infants* of *belevers* have, and though they cannot manifest the same actually, yet we may conclude that

eternall

eternall life is theirs, and the *second death shall have no power over them*; * *they are blessed and happie, having part in the first resurrection*; for *theirs is the kingdome of heaven*; and therefore it appeareth that they are given for an heritage unto *Jesus Christ*, who is the *way*, and the *truth*, the *resurrection*, and the *life*, and their *Physician*, the *graces* of whose *good Spirit*, which is infused in them, they cannot be said to *refuse*, or to *reject* his *kingdome*, or any of those *good things*, which are distributed unto them. If the *kingdome* of *heaven* should not appertaine unto the *infants* of *beleeving parents*, as it hath done heretofore, then the *Scripture* is not fulfilled, which sayth, that *their children shall be as aforetime*; but the Scripture is true, as *God* himselfe is true, and therefore your words cannot be *true*. God took the *infants* of *beleevers* into *covenant* with him formerly, and admitted them to be *members* of his *visible Church* then, and he caused *a visible signe**, *and seale**, of his *covenant*, & his *righteousnesse* of *faith* to be *imposed* upon *them then*, and he declared from time to time his deare love, and his tender affection wch he had towards them, and therefore they are as holy as they were, and shall be as holy as they are. *Christ* is a *father* * unto the *beleeving Gentiles*, as he was unto the *beleeving Jewes*; and he is *the same yesterday, and to day, and for ever*; And therefore as the *infants* of *beleeving Jewes** & *Gentiles** were *received* with their *beleeving parents* into the *Church* of *God* in former time; So the *infants* of the *beleeving Jewes* and *Gentiles*, are received with their *beleeving parents* into the *Church* of *God* now; and as the other had *Circumcision*, so these are to have *Baptisme*, it being given to all the members of *Christs visible Church**, amongst whom they are a part*. And this is according to what is written in the *Scripture* of *God*; for thus sayth the *Lord*, *Their children shall be as aforetime, and their Congregation shall be established before me, &c.* Jer. 30. 20.

* Rev. 20. 6.

* Gen. 17. 11.
* Rom. 4. 11.

* 2 Cor. 6. 18.

* Gen. 17.
* Exod. 12. 48.

* Mat. 28. 19.

* Mar. 10. 14.

Wherefore now let us see who can give one instance, or tittle of *Scripture*, for the dismission of their *membership*, or for barring them from any *spirituall priviledge* (now under the *Gospel*) which they are capable off, and in particular this of *Baptisme*, seeing it is so *generally* distributed by the Lord of all administrations, and appertaineth to all *Saints*. Indeed if *Christ Jesus* had not been much* *displeased* with his *Disciples* for such a thing, and if he had not declared that the *kingdom* of *heaven* appertaineth to them, and had not given a command, that they should be admitted unto him, or if he had not taken *them up in his armes, and layd his hands upon them, and blessed them*,

* Mar. 10. 14.

* Ver. 16.

but

but had *deſpiſed* theſe, and put them from him, and juſtified his *Diſciples* in their rebuking of them, or if he had given the *bringers* of
Mat. 15. 26. them a check, as he did to the *Cananitiſh Woman*; or if he had given the leaſt touch of *holy Infants ſupplantation*, then you might have had ſome matter to work upon, in this your *ſacrilegious oppoſition* of *holy infants*. But you have no tittle of *Scripture* to beate you out, all the *Scripture* from the beginning of *Geneſis* to the end of the *Revelation*, maketh againſt you; and therefore wee may conclude againſt you, that the *Infants* of *beleevers* are, (now, as the *Infants* of *beleevers* were, in former time,) even *ſubjects of Gods kingdome*[a], *members of his Church*[b], *glorious branches*, *young ſucking-ſprigs of his noble Vine*[c], *holy plants*[d], proceeding from thoſe *Olive trees*, wch are *planted in the houſe of the Lord*, and are ſaid to *flouriſh in the Courts of our God*[e]; And what man ſhall root them out, without rooting out himſelfe: Jeſus hath honoured them greatly, and *what ſhall be done unto thoſe whom the King of heaven delighteth to honour?* That the *Lord Jeſus Chriſt* greatly delighteth to *honour* the *Infants* of *beleevers*, is apparently ſeen in theſe Scriptures, where *Chriſt Jeſus* [now in the time of the *Goſpel*] honoureth them ſo much by his words and actions. And this is that which that *heavenly Prophet Iſaiah* (being *carried by the holy Spirit of God*) ſpake of long before, Our *God*, (*that Father of mercies, and God of all comfort and conſolation,*) declared *prophetically* and *oraculouſly*, by *Iſaiah*, the *continuation* of *his truth* unto *beleevers*, and their *Infants*, now under the *Goſpel*; propheſying of *Chriſt* and of *Chriſtians*, thus; *He ſhall be a father to the Inhabitants of Jeruſalem, and to the houſe of Judah; And the key of the houſe of David will I lay upon his ſhoulder, ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open; And I will faſten him as a naile in a ſure place. And he ſhall be for a glorious throne unto his fathers houſe. And they ſhall hang upon him all the glory of his fathers houſe, the off-ſpring and the iſſue, all veſſels of ſmall quantitie, from the veſſels of cups, even to all the veſſels of flagons*, Iſa. 22. 21, 22, 23, 24.

a Luke 18. 16.
b Gen. 17.
c Pſal. 80. 11.
d & 128. 3.
e & 92. 13.

Mat. 18. 2, 3. & 19. 13, 14, 15. Mar. 10. 13, 14, 15, 16. Luk. 18. 15, 16, 17.

Iſa. 22. 21. 22. 23. 24.

First, It is here to be obſerved, that *Chriſt Jeſus* is called here a *Father*, ver. 21. *He ſhall be a Father*, (ſayth he.) So [in *Iſa.* 9. 6.] he is called *the everlaſting Father*. Now he that is a *father*, muſt be a *father* of ſome, & wheras he is called an *everlaſting father*, it ſheweth that he is (as the *Apoſtle* ſayth) *the ſame, yeſterday, to day, & for ever**.

* Heb. 13. 8.

Secondly, It is declared, to whom he is a *father* (namely) *to the Inhabitants of Jeruſalem, and to the houſe of Judah*. Now the *Inhabi-*

tants

tants of *Jeruſalem*, and the *houſe* of *Judah*, were the *Lords Saints*, in *covenant* with him, his *Church* and *people*, of whom he had declared that *Chriſt Jeſus* their *Saviour* ſhould come; and theſe, *Chriſt Jeſus* was ſaid to be a *father* unto, even to the *Church* of the *Jewes*, both *young* and *old*, *parents* and *children*; and *ſalvation* was ſaid to be of the *Jewes*[a]; Their advantage was much every manner of way, firſt, becauſe the *Oracles* of *God* were[b] (through *Chriſt*) cõmitted unto thẽ; The *God* of their *fathers*[c] was their *father*[d], and was as a *nurſing*[e] *father* unto them; And the ſame *God* is a *father* now unto the *beleeving Jewes* and *Gentiles*, as largely every way as he was then[f]; *The ſame God over all, was*[g], *and is, rich*[h] *unto all that call upon him*; And though *ſome doe not beleeve, it maketh not the faith of God of none effect* no more then the *infidelitie* of ſome perſons then, for God was ſtill *good unto Iſrael*. [his *faithfull Jewes* and *Proſelytes*,] that were *of an upright heart*, and ſo he is now.

a Joh. 4. 22.
b Rom. 3. 1, 2.
c Exod. 15. 2.
d Jer. 31. 9.
e Num. 11, 12.
f 2 Cor. 6. 18.
g Pſal. 86. 5.
h Rom. 10. 12.

Thirdly, It is ſaid, *And the key of the houſe of David, will I lay upon his ſhoulder, ſo he ſhall open, and none ſhall ſhut, and he ſhall ſhut, and none ſhall open.* And the very ſame with this, is applyed unto *Chriſt Jeſus*, as is mentioned, in *Rev.* 3. 7. *Theſe things ſayth he that is holy, he that is true, he that hath the key of David, that openeth, and no man ſhutteth, and ſhutteth, and no man openeth, &c.* Thus through his *knowledge* this *righteous ſervant* is made able to *juſtifie many*; to open to whom he will, and to ſhut out whom he will; but he ſhutteth not out the *infants* of *beleevers*; for he declared, *Of ſuch is the kingdome of God.*

Iſa. 22. ver. 22. & 53. 11.

Fourthly, He ſayth, *I will faſten him as a nayle in a ſure place*; Note here, he is ſaid to be *faſtned* as a *nayle* in a *ſure place*;] A *nayle* in a *ſure place*, is ſuch a thing, upon which other things have *dependance*, ſo that if the *nayle* fall, all thoſe things fall which are upon it; But if the *nayle* be ſure, all thoſe *things* which *hang* thereon, are *ſtill* upheld by the *ſtrength* thereof. Now the *Lord Jeſus Chriſt* is this *nayle*, and he is *ſtrong*, and *powerfull*, he is *perfect*, and *pure*, no *ſinne* or *brittleneſſe*, was found in him, he was capable to *beare* the *burden* that was put upon him, and able to beare it. Yea, and much more doth it appeare, in that he is faſtned as a *nayle* in a ſure* place, his *humanitie* is in *heaven*, and there it is ſeated and united with his *divinitie*, and there is his place of reſt, and abiding, he is at the right hand of *God*, bearing us, and yet thinketh not himſelfe over-burdened; he is able to beare, and doth beare all his *holy veſſels*, both

* The *ſafenes* of *holy infants* conſiſteth in the *ſurenes* of *Jeſus Chriſt*; Hee is unto *them*, as the *ſure place* is unto *him*, whoſe *choyſe burden* ſhall not be taken downe, till the *time* appointed of the *Father*,

great,

great, and *small*; even the *off-spring*, and the *issue*, the *vessels* of *small quantitie*; so that it is as possible to pluck *God* out of *heaven*, as to take away his former favours, which he hath extended (and doth extend) towards the *faithfull*, and their *seed*; * *As for me, this is my Covenant which I will make with them, saith the Lord, the Spirit, that is upon thee, and the Words, that I have put in thy mouth, shall not depart out of [Thy mouth] nor out of the mouth of [thy seed] nor out of the mouth of [thy seeds-seed,] saith the Lord, from henceforth and for ever.*

* Isa. 59. 21.

Fifthly, It is said, *And he shall be for [a glorious throne] unto his fathers house*; that is, a *resting place*, and a *place of Iudgement**, & *Iustice, Righteousnesse is the girdle of his loynes, and faithfulnesse, the girdle of his reines**. And this is *Christ Jesus our Lord*, who doth all things by his own power, & resteth not upon any humane thing, but only upon his own *divinitie*, in whose *name* we ought to doe all which we doe; and he hath promised, upon the same, to be in the *midst* of us, to ratifie those divine actions, which proceed from our sincere affections; And as he hath promised the *tree* of *life** and *hidden Manna**, and *morning starre**, (even *his own selfe**) unto us, so hath he promised to grant us to sit with him in his *throne*.

* Psal. 122. 5.
* Isa. 11. 4.
Mat. 18. 20.
* Rev. 2. 7.
* 17.
* 28.
* 24. 16. & 3. 21.

Now he is not sayd to be for a *glorious throne* unto any, but unto his *fathers house*, there is this *glorious throne* set in the *middest* of this heavenly Regiment, in the *middest* of his *Temple*, there is *Jesus* as a throne or seate; yea, further in the *middest of the throne, and round about the throne there are* also *the foure animalls* (said to be) *which are full of eyes before and behinde, and rest not neither day nor night, crying, Holy, holy, holy, Lord God Almightie, which was, and is, and is to come.*

Revel. 4. 6. 8.

Sixthly, It is sayd further, *And they shall hang upon him all the glory of his fathers house*; Here is a *weightie sentence, full* of *substance*. This *glorious throne*, and *holy nayle*, which is *festned* so *surely*, is done for no *sleight* intent, but it is for *great purpose*, (namely) to beare *all the glorie of his fathers house*: It is his *fathers pleasure* to exercise him, in bearing *our glory*, which is *his glory*, *our brightnesse*, which is *his brightnesse*; (for indeed wee have no *comelinesse* but from him, and we cannot beare our selves, but he must beare us,) wee are the burden, and he is our upholder; he dependeth upon that which will not faile him, and we depend upon him, which will not faile us.

Isa. 22. ver. 24.

And this *Angelicall patron*, hath taught the *Inhabitants* of *Jerusalem*, and the house of *Judah*, (even his *Church*) to *fasten* upon him, *all the glory of his fathers house*. It is then an Ordinance from heaven, that

we

we ſhall ſo do, as he hath ſayd; And this inſtitution therefore being not of man, but of *God*, it will ſtand, and it being an injunction laid upon us all, that wee muſt (both young and old) have *dependencie* upon this *nayle*, even the *Lord Jeſus*, wee muſt doe ſo. Now if wee take this word [*ſhall*] *propheticall*y, it being alſo a *declaration* of what ſhould happen, (though it now be hiſtoricall to us) wee may ſtill ſee the fulfilling of it, in *Mat.* 19. 13. *Mar.* 10. 13. *Luk.* 18. 15. where *the Inhabitants of Jeruſalem, and the houſe of Judah* brought their *children* unto *Chriſt*, and he took them up and bare them in his *armes*; A reall ſigne of his love unto them indeed; And his *Saints* now doe eſteem their *Infants*, *bleſſed* in *Jeſus Chriſt*, and doe *depend* upon him, that he will *circumciſe* their *hearts*, and the *heart* of their *ſeed*, (to love him more, and more,) according to his gracious promiſe; Deut. 30. 6. And this is that which this *Propheticall* and *Documentall* ſentence teacheth us, when it ſayth, *They ſhall hang* (or cauſe to relie, or depend) *upon him, all the glorie of his fathers houſe*; The leaſt glorie muſt not be left out, but all muſt be brought in, and layd upon him. He is the *object*, upon whom they muſt fix their *eyes*; He is the *nayle*, upon which they muſt *faſten* them; for ſo is his *Command*, *Suffer* Mar. 10. 14. *the little children to come unto me, and forbid them not, for of ſuch is the kingdome of God.* As if he ſhould ſay; *They are the* burden *which I muſt beare, becauſe they are part of the* furniture *of my* fathers kingdome. And *thoſe whom the father giveth me, I will not caſt away. It is not the will of your heavenly father, that any of theſe little ones ſhould periſh**. They are *Iſraelites*, the *lambs* of my *paſture*, & I am the *Shepheard* of *Iſrael*, and will in no wiſe caſt them away. He ſayd, *Surely* Joh. 21. 15. *they are my people, children that will not lie*, ſo he was their Saviour; *In all their affliction he was afflicted*; *And as I* (being *the Angel of Gods preſence*) *ſaved them, and in my love and in my pittie redeemed them, and bare them up in mine armes all the dayes of old, ſo will I beare them now*; *Therefore, ſuffer the little children to come unto me, and forbid them not, for of ſuch is the kingdome of God.* Iſa. 63. 8, 9. * Mat. 18. 14

Wherefore let all thoſe who oppoſe holy *infants* know, that they thus far, are enemies unto the *Goſpel*, and ſo doe ſinne againſt *God* exceedingly, in labouring to caſt out theſe who are the *glorie* of our *fathers houſe*. But the *holy Prophet Iſaiah* ſayth, that *upon all the glorie, there ſhall be a covering* *. Now *Infants* being part of the *glorie*, there is a *covering* upon them, and this *covering*, is by the *Spirit* of the *Lord*, for verification whereof, ſee the *Evangel. Mat.* 19. 14 * where * Iſa. 4. 5. 59. 21. * Luk. 18. 15, 16

where *Christ* sayth, *Of such is the kingdome of heaven,* (Mark. 10. 14. *Of such is the kingdome of God. And he tooke them up in his armes, and put his hands upon them, and blessed them.* (Ver. 15.) And by this it may appeare, that all *beleeving parents* have ground to cast their *infants* upon the *Lord Jesus Christ*, and for them to depend upon him, who is *as a nayle fastened in a sure place.*

And whereas it is sayd, [*All the glorie,*] Wee are taught not to leave out any of the *glorie*, least by abridging (or debarring) *our Infants* of their *priviledges,* wee leave out some of the *glorie,* (if not the chiefest part) and so highly disobey *Gods Institution,* in leaving out his ordinances, and his people, which are the *glory* of his *house.* It is to be minded, that this word [*all,*] is agreeable to the words of *Christ,* when he sayth, *Of such is the kingdome of heaven*; for this word [*such,*] (as hath been observed ⋆) is of a *large* extent, and includeth them also, they being the *glory* of the *Fathers house*; So in *Malachy,* the seed of the godly are called, *a godly seed,* Mal. 2. 14. and in 1 *Cor.* 7. 14. they are tearmed *holy children. God* greatly delighteth in them, and they are a *glorie* unto his Church; Wherefore they are *dignified* with names accordingly.

⋆ See before in pag. 92, 93. 99. 100.

And moreover, *Christ* being set forth as a *nayle* unto these holy *vessells,* it doth signifie unto us, that these must be put upon him which have not a *naturall capablenesse,* the *holy off-spring, and blessed issue,* the *vessells* in *Gods temple* must be *fastened* upon⋆ him by *others.*

⋆ Not but that they are of the *Temple,* or *members* of the *Church,* but for more *comelinesse,* & *honour,* and *eminencie, safetie, glorie,* and *dignitie,* they were appointed to be set on high (by the *Inhabitants of Jerusalem,* & the *house of Judah*) upō him, who is as a *nayle fastened in a sure place.*

If we compare the 17th of *Genesis* with this, it will give light to the poynt; for there the *parents* were *commanded* to *circumcise* their *children,* which was unto them a *signe* and *seale* of the *righteousnesse of the same faith which Abraham had,* and so it was a token that they belonged unto the *Lord.* And *Baptisme* [being unto us as *Circumcision* was unto them,] wee therefore *baptize* our *infants,* as they *circumcized* theirs; and thereby doe confirme them unto *Christ,* as they confirmed theirs. And because he claimeth these *holy vessells of small quantitie,* we therefore dedicate them unto him, according as *God* commanded the *Children* of *Israel* concerning theirs, and so we put them upon the *Lord Jesus Christ*; and they are his peculiar treasure, and he beareth them, and approveth of our *practise* in bringing them unto him, it being according to his *Commandement,* who is as *faithfull* in his *house* as *Moses,* and *is worthy of more glory then Moses*⋆, *inasmuch as he who buildeth the house, is worthy of more honour then*

⋆ Heb. 3. 3.

the

the houſe. Now in this *houſe*, there the *Lord* hath ordained his *veſſels of ſmall quantitie* to abide, who are the *off-ſpring, and the iſſue*, and the *glorie* thereof. And they may well be called ſo, for God calleth and counteth them ſo. And alſo where this *glorie* is, there is ſtill *hope*, and it is, and may (in reaſon) be expected, that as they come to be capable, ſo they will manifeſt *actually* the *fruits* of *Gods Spirit*; and as they are *children* of *light*, and *inlightned*, ſo they will ſet it forth, to the *glory* of the *father* of *lights*; And as *glorious ſtarres* in *eminencie*, ſhew forth their *excellencie*, in the bright *firmament* of that *heavenly Jeruſalem*, wherein they are *planted*, and *placed*, and will be alſo a meanes to encreaſe it, not onely by *grafting* in *thoſe farre remote*, but alſo by *propagation*, (or *multiplication*) of perſons within themſelves. As *Moſes* (that good *Chriſtian*, who was like unto *Chriſt*) ſayth, *The Lord make you a thouſand times ſo many as you be*. Which ſpeech is not to be limited to an addition of perſons unto them from out of the world, but it is meant that they ſhould increaſe amongſt themſelves, and ſo *multiply*; even as a *tree*, which (though it have *grafts*) yet *groweth* into *many branches*, which *branches* are not *grafted* in, but ſpring *therefrom*, and grow *thereupon*. Now where this *glorie* is not, there is a want of it, yea, and a great want, I may ſay indeed! And why? Becauſe that the *Church* then is (*in* expectation, according to the ordinarie courſe of nature) in a decaying condition. I ſay, the *Church* is readie to decay, that is to ſay, to be *leſſened* more, and more, in this *terreſtriall habitacle*; for *it is appointed unto men once to die*, and when they are *dead*, they are gone, and leave the remnant, or none behind them. Deut. 1. 11.

But *holy infants* being in the *Church*, and *members* of the ſame, they are a *glory* unto it, and it may well be expected, (according to the ordinary courſe of nature) that they will out-live the other, and ſo ſucceed them after their deceaſe, and ſo the *celeſtiall glorie* of the *fathers* will ſhine in the *children*, (according to the minde of *God*) in this *terreſtriall World*.

Now where this *glorie* is miſſing, (ſo that the generations in the *Church* doe paſſe away, and none are borne to ſucceed,) there is a want in that reſpect, and ſo conſequently, the ſupply thereof is to be deſired; which if it be made up, then it is a *glory*, an *honour*, a *rejoycing* unto them. So that though this *hope deferred, maketh the heart ſicke*, yet *the deſire* comming *is as a tree of life*, a reviving unto them. Pro. 13. 12.

Look upon the first *Church* that was on earth, *Adam* and *Eve*, see whether they were not comforted in bringing forth *children* to *God*; and what hope had they of the continuance of the *Church* on earth, if it were not by *promulgation* of *children* to their *celestiall Father*. After *Abel* was slain, and *Cain* cast out, *God* sent *Seth*,
Gen. 4 25,26. in stead of *Abel*; and this thing *Eve* did acknowledge, and this was a great comfort unto them. And thus *Eve*, the mother of us all, was like unto *Rachel* and *Leah*, who built the *house* of *Israel*; And how was this? Even by bringing forth a *holy seed* unto *God*, and bringing them up in his feare. And this made all the *People*, and the
Ruth 4.11,12. *Elders* of *Israel*, to say unto *Boze*, (upon his wedding day;) *The Lord make the Woman that is come into thine house, like Rachel, and like Leah, which two did build the house of Israel! And doe thou worthily in Ephratah, and be famous in Bethlem. And let thy house be like the house of Pharez (whom Tamar bare unto Judah) of the* [seed] *which the Lord shall give thee of this young Woman.*

Note here, that the *holy seed*, the *off-spring*, & the *issue*, are *materialls* for *building* the *Lords house*, they are the *comfort* of *Israel*, & the *glorie* of *Gods holy house*, and *kingdome*. But where there is no *off-spring*, no *issue*, then there is not that *joy*, that *gladnesse*, that *glory*, that *expectation* of *succession*, as would be, if there were *children*. Where-
Isa.29. 22,23. fore the *Lord* for *comforting* his *people Israel*, sayth in the 29th of *Isaiah*, ver. 22, 23. *Thus sayth the Lord, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale.* Ver. 23. *But when he seeth his children, the Work of mine hands in the middest of him, they shall sanctifie my Name, and sanctifie the holy One of Jacob, and shall feare the God of Israel.* Ver. 24. *They also that erred in spirit, shall come to understanding; and they that*
Jer. 30. 20. *murmured, shall learne doctrine.* And in the 30th Chapter of *Jeremiah*, Ver. 20. *God sayth, their children shall be as aforetime, and their Congregation shall be established before me, &c.* And in the 31. Chapter
Jer.31. 15,16, 17. of *Jeremiah*, Ver. 15, 16, 17. Thus sayth the Lord, (to *Rahel*, which wept for her *children* (from two years old and under, ((*Mat.* 1.16, 17,18.)) *and refused to be comforted, because they were not*) *Refraine thy voyce from weeping, and thine eyes from teares: for thy Work shall be rewarded, sayth the Lord, and they shall come againe from the land of the enemie.* Ver. 17. *And there is hope in thine end, sayth the Lord, that thy children shall come againe unto their own border.*

Take notice heer, how the *Lord* comforted his *people*, and spake comforta-

comfortably to *Jeruſalem*; And he is the ſame unto his *people*, as he hath been heretofore; His *comfort* is not leſſened, but is extended to all *Saints*, from the *leaſt* unto the *greateſt*, from the *youngeſt* to the *eldeſt*. God never leſſeneth his *glorie*, nor his *excellencie*, wch he communicateth to his *people*, but daily increaſeth his *bleſſings*, and multiplieth his *benefits* towards them and theirs, and increaſeth their *glory*, & doth not, nor never did, diminiſh it from them, or their *infants*. And therefore experience teacheth us, that the *infants* of the Saints are the *glory* of the *fathers houſe*, as heretofore they have bin. Pſal. 68. 19.

Seeing then it is ſo cleare, that the *infants* of *beleevers* are the *glory of the fathers houſe*, they (being of his *houſhold*) muſt have the *priviledges* of the *houſe*, according to the appointment of the *houſholder*; and what is appointed for ſuch *veſſells* of *honour*, and of *glory*? Surely theſe *holy veſſells* of the *Lords ſanctuary*, they being *beleevers*, and *Diſciples* of *Chriſt*, being *hallowed* by the *holy Ghoſt*, ought to be *baptized*; See *Mat.* 28. 19. *Mark.* 16. 16.

Seventhly, It is declared, what this *glory* is, and wherein this *glory* conſiſteth, or what muſt be put upon *Chriſt*, what *glorious things*, even *the off-ſpring, and the iſſue*, (ſayth he) that is to ſay, their *ſeed*, or *children*; for they are the *off-ſpring*, and the *iſſue*, as may appeare by theſe Scriptures; [*Job* 5. 25. *Iſa.* 21. 8. & 48. 19. & 61. 9. & 65. 23. *Rev.* 22. 16. *Gen.* 48. 5, 6.] And this is according to what the *Apoſtle* declareth in 1 *Cor.* 7. 14. that the *children* of *beleevers*, (*male*, or *female*,) the *off-ſpring*, and the *iſſue*, are a *holy ſeed*.

Now this *off-ſpring*, and *iſſue*, hath dependency upon *Jeſus Chriſt*, and he beareth them, and will beare them, and *bleſſe* them in bearing them, and *juſtifie* them in *bleſſing* them, and *ſanctifie* them in *juſtifying* them, and *glorifie* them in *ſanctifying* them; He is all in all, in them, and for them, and to them; Their *glory*, is the *glory* of his *Fathers houſe*, and they are the *glory* thereof, as hath been ſhewed before. Wherefore let all *Chriſtian parents*, as they love *Chriſt*, in *procreation* of their *children*, dedicate their *holy off-ſpring*, and *bleſſed iſſue*, unto *God*, and lay them upon the *Lord Jeſus Chriſt*, and ſay unto him, *Save* us *thy people*, (both *great* & *ſmall*,) and *bleſſe thine inheritance, gather them, and lift them up for ever.* Rom. 8. 30. Pſal. 28. 9.

Eighthly, Further, this *holy off-ſpring, and bleſſed iſſue*, which is the *glory* of the *houſe* of the *God* of all *glory* and *power*, (who is the *Father* of our *Lord Jeſus Chriſt*) are called *veſſells* of *ſmall quantitie*; *veſſells* of *ſmall quantie*, are uſed to be ſet upon *nayles* ſometimes for ſhow,

ſhow, for ſafetie and conveniencie, glory and decency. Now *Jeſus Chriſt* is as a *nayle, the off-ſpring, and the iſſue*, are the *veſſells of ſmall quantitie*, and theſe *holy veſſells* of *ſmall quantitie*, *Jeſus Chriſt* is ſaid to *beare*; yea, and to beare them *all*, [*all*] *veſſells of ſmall quantitie*, (ſayth the Text.) Wherefore wee have no ground to caſt away any of them, or omit the leaſt of theſe *veſſells*, though they are but of [*ſmall*] *quantitie*.

Some peradventure will think, that *becauſe the infants of beleevers are veſſells of* [*ſmall*] *quantitie*, that *therefore they are* [*no veſſells*,] *or veſſels of* [*no*] *quantitie*, or veſſels of contempt, or diſgrace, or ſuch in whom there is no *glory ſpiritually*, or ſuch concerning whom they cannot *judge*, or ſuch in whom the *ſeed* of *Gods grace* is not to be eſteemed to be. But let them know, that they doe *violent injurie* unto *Jeſus Chriſt*, and doe exceedingly eclipſe the *glorie* of his *Mediatorſhip*; For as the *ſmalleſt veſſells* in the *Lords Temple*, in the time of the *Law*, were as *holy* as the *greater*, though they could not containe ſo much; So the *Infants* of *beleevers*, (who are the *Lords veſſells*) are as *holy*, as thoſe *Saints* who are paſt their minoritie, though they being *Infants*, through tendernes of yeares, cannot containe, or receive, what the others (who are aged) can; yet are they as precious in *Chriſts* eſtimation, and have his *holineſſe* upon them, as aged Saints have. There was a great difference*, in the time of the *Law*, between the *ſpoones*, *flaggons*, and *cups*, in the *Temple*; and the *cenſers*, *ſeas*, and *potts*: and yet they were all holy, both *great* and *ſmall*: and ſo were the *Jewes*, both *young* and *old*, *great* and *ſmall*, *Infants* and *aged perſons* they were all *holy* eccleſiaſtically, and all the *Lords holy veſſels*; and we are not to have ſuch *ſacrilegious* thoughts, as to thinke *God* doth refuſe the *infants* of *beleevers*, though they are *veſſells* of *ſmall quantitie*.

* They differed in the quantitie, not in the qualitie. Zach. 4. 10.

The *Boules* before the *Altar* were counted very *glorious*, when it is taken for ſuch an excellent thing, for the *potts* in the *Lords houſe*, to be like unto them. If then the *potts* in the *Lords houſe*, ſpiritually are, (in theſe laſt dayes, and flouriſhing times of the Goſpell*) *like the boules before the Altar*; What are the *boules* before the *Altar*? What are the *cups*? What are the *flaggons*? The *Lord* in numbering up his *holy veſſells* of *ſmall quantitie*, [even the *holy off-ſpring*, and the *bleſſed iſſue*,] calleth them by the name of *cups* and *flaggons*, and calleth them *the glory of his houſe*. All which doth ſet forth the *excellency* of the *Infants* of *beleevers*, their *great holineſſe*, and *high*

* In reſpect that there is and hath been [both by the *light* of the *eye*, & *hearing* of the *eare*] (and in divers other *reſpects*) *moſt* of *God*, of *Chriſt*, and of the *Holy Spirit*, manifeſted in theſe *laſt dayes*.

eſtimation

eſtimation with *Jeſus Chriſt*. Compare with this the *Hiſtoricall Relations* of *Chriſt*, concerning *infants* in the *Goſpel*; and there the fulling of this *Prophecie* will appeare to be; for there they brought *infants* to him, that he ſhould put his hands on them, and pray; and he approved of their act*, yea, and gave free admittance for the *infants* to come unto him, and charged that none ſhould interrupt the bringers, by forbidding them; becauſe *of ſuch is the kingdome of heaven**; *and he took them up in his armes, and put his hands upon them, and bleſſed them* **.

* Mat. 19. 13.

* Mar. 10 14. Luk. 18. 17.
** Mar. 10. 15.

But to this you anſwer;

First, *That all this is not baptizing them; for Chriſt baptized not*, Joh. 4. 2. *And therefore this place ſeemes not at all to prove the baptizing of Infants.*

A. R. Pag. 14. lin. 3, 4, 5.

Anſ. The *holy Ghoſt* fell upon *Cornelius*, and his *friends*, at *Peters* preaching, though all this was not *baptizing* them with *water*; yet (they being *baptized* by the *holy Ghoſt*) *Who could forbid water that they ſhould not be baptized, which had received the holy Ghoſt as well as** others; So the *infants* which *Chriſt took up in his armes, he layd his hands upon, and bleſſed*, and declared that the *Kingdome* of *God* belonged unto them; *Of ſuch is the Kingdome of heaven* (ſayth he) & *Chriſt* had declared, that without the *Spirit*, perſons could not enter into the *Kingdome* of *God*. But theſe *infants* were *ſubjects* of his *Kingdome*, (according to the doctrine of *Chriſt*) and therefore they had the *Spirit*; and ſeeing the *infants* of *beleevers* are as they were, they have the *Kingdome*, the *Goſpel*, the *Spirit*, and the *graces* of the *Spirit*, and all, and therefore they may lawfully be *baptized*, and therefore theſe places have not onely a *ſemblance* in them, but alſo a *ſubſtantiall ground* for the *baptizing* of the *infants* of the faithfull; It being not *various* in the leaſt, from any of *Gods inſtitutions*, but every manner of way agreeable to the ſame. And though then neither *Chriſt*, nor his *Spirit*, *baptized* with the *Baptiſme* of *water*, but *inſtrumentally*, yet thoſe that have *Chriſt*, and the *Spirit*, have the inward *Baptiſme*, and ſo are to have the *outward Baptiſme*; but the *infants* of *beleevers*, have *Chriſt* and the *Spirit*, (for they have the *Kingdome*, which cannot be without the *Spirit*) therefore the *infants* of *beleevers* are to have the outward *Baptiſme*; As hath been proved before, and even now, and ſhall be further cleared afterwards.

* Ver. 47.

Chriſt did more for *holy Infants*, then *baptize* them with *water*.

Next you ſay;

Secondly, *Let them that pleaſe doe as here Chriſt did, yet much rather*

A. R.

A. R. ther let us all learne the lesson which Christ here taught, without which wee cannot be saved. But wee quite perverting Christs meaning, doe in another sense become little children: for some at first had no sooner hence sounded out this tune in our eares, that the Kingdome of heaven belongs to little children, and therefore Baptisme: But wee all presently, like little children, dance after this pipe, as though our heads were lighter then our heeles: and in the meane time loose the true sense, the marrow and fatnesse of these Texts which so much doe concerne us.

And thus it is not onely in these Texts, but in many more, in so much that wee through this our childish (if not brutish) following the heard of Interpreters from humane authoritie, rather take many grosse errours for undeniable principles, then once open our eyes to see and receive the truth upon Gods own bare word, that wee might beleeve, and so be saved out of this quick-sand of delusions: And indeed how can wee beleeve, giving and receiving honour thus one of another, and seek not that honour that commeth of God alone: As Christ tells us, Joh. 12.44.

To which I answer, That those may *rightly doe as Christ here did*, who are *heires* of the *Kingdome* whereof *Christ* is *King*. But before [*you*] do as *Christ* here did (take that counsell which you give unto others) *learne the lesson which Christ* hath *here taught*, *without which*, (you say) you *cannot be saved*. And seeing that the *kingdome* of *heaven* consisteth of the *infants* of *beleevers*, wee may *safely beleeve*, and *justly conclude*, that though they are *little* in *quantitie*, yet they are *great* in *qualitie*, and most *precious* in the *eyes* of the *Lord*.

And surely we have need of *humilitie*, to teach us, not to be so
* Zech. 4.10. *proud*, as to *despise* the day of [*small things*.] It is not the way to be happie, to despise those that are *happie*, though they have not attained to such a measure, as to *confesse*, or *expresse*, by *verball relations*, or *visible demonstrations*, *Gods* work upon their *soules*. And I tell you further, If you hold on in your *errours*, in withstanding *holy infants*, and doe not *repent* of this your evill, you cannot *rightly* doe as *Christ* here did, nor learne the lesson w^ch *Christ* here taught, (and so upon your own ground cannot be *saved*) but doe come un-
* Pag. 14. lin. 8,9. der the censure (which you have here set downe*) *of quite perverting Christs meaning, &c. and loosing the true sense, marrow, and fatnesse of these Texts, which so much concerne us*: An evident proofe of this appeareth in your interpretation of the Scripture (in the *Gospel* which speaketh of *infants*) which you would not have to be meant of those *Infants*, *nor of such as them in age or understanding*, *but* of others,

others, who are *such as them in humilitie, and such like qualifications*. So that you tying your self unto this restriction*, have indeed lost the *marrow*, and gnawne upon the *bone*, bitten on the *barke* in stead of the *pith*, the *shell* in stead of the *kernell*. * In Pag. 13. lin. 26, 27. 38, 39, 40, 41.

And thus you have done, *not onely in these Texts, but in many more*, as doth evidently appeare, in these your *Childish Treatises* of *Baptisme*.

And if your *humane Authors* have made you *childish*, and *brutish*, be no more so; If you have followed them in stead of the *Word*, as it so appeareth by your citing them, in your *Childish Treatises*, and *building* upon their *mistakings*; *Repent* then, and *sinne no more*; Open your *eyes*, & see the *truth*; Take hold of the *promises* (if it be possible) that you may be *saved out of this your quick-sand of delusions*.

As for the *objections* wch you call *scattering objections**, which (you say) you have met withall; As they are set downe by you, some of them may well be said to be *scattering*. In the first *objection*, (in the inference) you speak of *ordinances** in *generall*, wch must be esteemed the *Ordinances* of *Jesus Christ*, by whom soever, or on whom soever they are administred. But heer you have not told us, what *Ordinances* are to be esteemed so. But in answering* it, you labour to discover the weaknesse of the *Objection*, which is without distinction; and you would inferre, as though the *objecters* meant by *ordinances*, acts meerly; for so you say*, *this objection imports, that had but the Idolatrous Corinthians taken bread and wine, and broken it, and divided it among their dogs and swine, yet this should have been the ordinance of Christ, if it must remaine his by whom soever, or on whom soever it is administred*; And so you demand* (upon this) *whether the Apostle received any such ordinance, &c?* And at length you *deny it to be the minde, commandement, or ordinance of Christ at all, and therefore* you conclude, *That for any to call such actions his ordinances, can be no lesse then blasphemie against the Son of God*. * Pag. 14. lin. 24, 25. * Lin. 29. * Lin. 33. * Pag. 15. lin. 9. * Lin. 15.

To which, I say, that if he who framed this *objection*, meaneth that the *ordinances* of *Christ*, are the *ordinances* of *Christ*, then we are not to understand that he meaneth heer by *ordinances*, meer naturall acts, as giving bread and wine to dogs and swine, he hath not so expressed it; and therefore, though you denied your own inference, or swinish insinuation, yet you could not justly charge him with blasphemie against the Son of God in this particular; But rather those may be charged with blasphemie, who denie the *ordi-*

nances of *Christ*, to be the *ordinances* of *Christ*. And indeed I thinke reason should teach you, that the *ordinances* of *Christ*, are the *ordinances* of *Christ*; for as every thing is the same with it selfe, so every *ordinance* of *Christ* is the same with it selfe.

But (next you say;)

Obj. *They will reply, that bread and Wine received by any in such a manner, and Water sprinkled in the Name of the Father, &c. are his ordinances, and therefore whosoever hath these, hath his ordinance.*

Ans. I thinke this your accusation is a meer surmise, or groundlesse supposition. You say, *They will thus reply*; Who are they that will thus reply? I thinke you have no opposite, in withstanding this, except it be such as your selfe. This may well be called *scattering*; for it is the nature of *chaffe*, and *stubble*, to be scattered by the *Winde*; and indeed, I thinke that this *objection* (which you make to be a *reply* of others) is your *owne* (if the truth were knowne.) And you might have saved your labour in bringing such frivolous *toyes*. For you know, that our *poynt* is not cõcerning *eating bread*, or *drinking Wine*, or *sprinkling Water*, as they are *meerly naturall acts*, but as they are *divine ordinances*. Now to say that the *eating of bread*, and *drinking Wine*, and *sprinkling Water*, [as they are *meerly naturall acts*] are *divine ordinances, and that therefore Whosoever hath these, hath his ordinances*, is very absurd. I never did heare it proceed out of any ones mouth, nor read in any *book*, besides your own. I conceive then that you might have saved your labour, and not made answer where there is no opposition, but have kept your *Bartholomew-babies* for *Bartholomew-faire*, unless you could have proved them to be the *Kings Subjects*, as the *children* of *six moneths* old are, whom you have (familiarly [a] by a Supposition [b]) *equalized* [c] with them in your answer. But herein also you are deceived in your *judgement*, it being a very *childish* and *babish* comparison; For you might know (if you have the use of your *senses*) that *Bartholomew-babies* [of the *best sort*] are *unsensible*, but [the meanest *children*] (of six moneths old) are *reasonable creatures*, and therefore it appeareth that your *unsensible comparisons* are *unseasonable* at this time.

[a] Pag. 16. lin. 1.
[b] Lin. 2.
[c] Lin. 15.

But the next *objection* being found, you cannot answer, but in labouring to turne it away, discover how deeply you are drenched in deceivable errours, and vaine conceits.

The *objection* or *position* is, that

It is said (1 Cor. 10. 1, 2.) *of the children of Israel, that they were*

all baptized in the cloud, and in the sea; there being young children, as well as men of yeares.

Your answer unto this is as followeth:

A. R. Pag. 16 li. 23.

The Text is, that they were all baptized unto Moses in the cloud, and in the sea: But our question is not of baptizing unto Moses, but of baptizing unto Christ, by being dipped or buried in water by the similitude of his death, according to the institution of Christ: Thus were not these Israelites baptized, for they were in the cloud, and in the sea dry, nor was baptisme then instituted; Thus then is the sence of the place; That no enjoying of any outward priviledge, as Baptisme, or the Lords Supper, without true faith, companied with obedience, will now save us any more then the many outward priviledges & visible signes of Gods presence, and the great outward deliverances which the Lord by the hand of Moses afforded and wrought for the Israelites, in bringing them through the sea, in defending and guiding them in the Wildernesse; by the cloud did exempt and save them from Gods Judgements; for notwithstanding their enjoying all these outward favours, many of them perished in the Wildernesse for their sinnes and disobedience; Which St Paul sets out as examples unto us; and therefore here by Way of allusion compareth their outward priviledges, to the outward priviledges and ordinances of the New Testament; Even as St Peter in like manner figuratively speaketh of the Arke, 1 Pet. 3. 20, 21. When once the long suffering of God, waited in the dayes of Noah, while the Arke was preparing, wherein few, that is, eight soules were saved by water; the like figure whereunto Baptisme doth now also save us, by the resurrection of Jesus Christ.

These then being onely figures and allusions, cannot serve at all to prove the poynt in hand.

The Reply.

That the *Text* doth declare they were all *baptized* unto *Moses* in the *cloud*, and in the *sea*, is cleare, 1 *Cor.* 10. 1, 2. And this place doth make directly against particular parts of your Judgement; as your denying the *Baptisme* of *Infants* to be lawfull, affirming it to be onely *a meer device and tradition of men, brought into the World for politick and by-ends**. Now here you may see who brought it into the *World*; I will not say *God* did it for *politick or by-ends*; for then I should be like the *Serpent*, which would have perswaded *Eve* that *God* [for such by-ends] did forbid them to *eat* of the *tree* of *knowledge* of *Good* and *evill*; thereby to possesse them with this, as though *God envied* their *happie estate*. But wee know that *Gods love* is

* See *A. R.* his first booke, in the Epistle to the Reader.

is not *self-love*, his *end* was alwayes to doe his *people good* at their *later end*; and by the *baptizing* of them in the *cloud* and the *sea*, he did *prophetically* demonstrate what should be in the dayes of the *Messias*; and herein aymed not onely at his owne *glory*, but at his *peoples comfort*.

See *A. R.* his *Vanitie of Childish Baptisme*, pag. 9.

Secondly, This place maketh against your *Judgement*, in your holding and seeking to maintaine a *necessitie* of plunging the *whole man* in *water* in the *ordinance of Baptisme*; for the *Apostle* sayth, *They were all baptized in the cloud, and in the sea*; But wee will not say, that they were *plunged* in *water* (or *over-whelmed* with the *water* of the *Sea*;) for then they would have been like unto the *Ægyptians*; for the *Ægyptians* were served after this manner *. Neither will wee affirme (as you doe,) that the *Israelites* were in the *cloud* and in the *sea dry*, without declaring what *drines* we meane; for though they went upon *dry ground*, and the *Waters were a Wall unto them, on the right hand, and on the left* *, yet wee may collect from the Scriptures, that they were *baptized* * with *water* out of the *Cloud* (or *Sea*.)

* Exod. 14.27, 28.

* Ver. 22, 23.

But this *Text* you labour to shift off, by telling us, that your *question is not of baptizing unto Moses, but of baptizing unto Christ, by being dipped or buried in water, &c.*

And by this it appeareth that you think this *Baptisme* which the *Children of Israel* received, was not the *Baptisme* of, (or unto) *Christ*, but meerly a *Baptisme* unto *Moses*. But you should know that *Moses* was not such a one as you take him to be; for he was *faithfull* in all his *house*, and brought no *innovations* into *Gods Church*. The *Evangelicall Ordinances* and *Oracles* then, were the things of God; If then they were the things of *God*; *Gods Sonne*, who was alwayes *God* with *God*, was then the *owner* thereof, and he being *the Angel of Gods presence* *, who was with them in the *cloud*, and in the *sea*, when they were *Baptized* *, wee may safely conclude, that the *Baptisme* was his, as well as the rest of the *Oracles* and *Ordinances*. And you should know, that though the *manner* of [*Baptising*] then unto *Moses*, and now unto *Christ*, differeth in *Circumstances*, yet the [*Baptisme*] is one and the same in substance, and therefore the *Apostle Paul* telleth us, they *were all* [*Baptized*] *in the cloud, and in the sea* *; and he putteth no other differences between the two *Baptismes*, but that the one is as the other. And therefore when we speake of that *Baptisme*, wee cannot but speake of the *Baptisme* of

* Isa. 63. 8, 9.

* Exod. 14, 19.

* 1 Cor. 10. 2.

of *Christ* [a]; for as the *Baptisme* of *Christ*, is not the *Baptisme* of *John*, yet the *Baptisme* of *John*, was the *Baptisme* of *Christ*. So though the *Baptisme* of *Christ* is not the *Baptisme* of *Moses*, yet the *Baptisme* of *Moses* was the *Baptisme* of *Christ*; *For Moses was faithfull in all his house as a servant* (for a testimony of those things which were to be spoken afterwards) *but Christ as a Sonne*, who *was counted worthy of more glory then Moses*; for he was the *builder of the house*, and therefore is *worthy of more honour then the house* [b]. And seeing they were all *baptized* unto *Moses* (who was commended for his faithfulnesse [c]) there is no just *reason* can be given to debarre the *infants* of *believers* from *Baptisme* now, or from being *baptized* unto *Christ*, seeing *Christ is worthy of more glory then Moses*; and that the *Sonnes* [d] *priviledges* are no lesse (but more) then the *servants*.

But you bring in exceptions against the *baptisme* then, and so labour to make a *disparitie* between the *baptisme* then in the *cloud* and *sea*, and this *baptisme* now; for you say, *They were not dipt*, and then yeeld this reason; *for they were in the cloud, and in the sea drie*. But I would know of you, how long they were *drie*? Surely they might be *watered*, and yet not be *dipt*! There is a *Medium* between being *dipt*, and being *dry*. Wee reade that the *children* of *Israel* were *baptised* *, but wee doe not reade, that they were *overwhelmed*, (as the *Ægyptians* were *.) But by this it appeareth, that the *Scripture* is of no value unto you, unlesse it will agree with your *fond opinions*; for you would argue, that because they were not *dipped*; therefore they were not *baptised*, at least, not according to *Christs institution*.

And afterwards you say, *Nor was Baptisme then instituted*. So you have answered your selfe, though it be after a written manner; If *Baptisme* were not then *instituted*, how could that *Baptisme* be according to the *institution* of *Christ*? though they were *dipt* never so much! I hope you will not say, that *dipping*, or *plunging*, maketh *Baptisme* any more to be of *Christs* institution? For then you will say, that the *Ægyptians* were *baptized* according to *Christs institution*, and not the *Israelites*. But you should know, that the *Israelites* were not baptized contrary to *Christs* institution; The *Angel* of *Gods presence* was with his *people* then; in the *cloud* and in the *sea*, He was the *Instituter*.

Consider then (I pray you) what want was there of any thing needfull unto *Baptisme*?

Did

a Understand heer, that I speake of the *Baptisme* of *water*; for *Christ* is said (by his *authoritie*) to *Baptise* with *water*, as well as with the *holy Ghost & fire*; and so the *baptisme* of *water* is his, whether before or after his *ascension*.

b Heb. 3. 2, 3:

c Ver. 5.

d Ver. 6.

* 1 Cor. 10. 2.

* Exod. 14. 28.

Ob. 1. Did they want an *Instituter?*

Anſ. They had him with them in the *ſea.*

Ob. 2. Did they want an *Adminiſtrater?*

Anſ. The *Inſtituter* could doe it, or appoint it to be done by ſome other beſides himſelfe; But they were all *baptized* (ſayth *Paul*) therefore I conclude, that ſeeing they had the *Adminiſtration*, it was not without an *Adminiſtrator.*

Ob. 3. Did they want the Element?

Anſ. They had water enough in the *cloud*, and if that had been too little, there was more in the *ſea*; and if the *Angel* of *Gods preſence* (their preſent companion) had ſeen it good, they ſhould have been *dipped*, and ſhould have had as great a quantitie of the *Element* in *Baptiſme*, as the *Ægyptians* had without it.

Ob. 4. Did they want ſubjects?

Anſ. They were the *ſubjects* themſelves, and *right ſubjects* wee may ſay; for they were ſuch who were in *Gods covenant*; of which *Circumciſion* (the *ſeale* of the *righteouſneſſe* of *faith*) was a *ſigne*.

* Rom. 4. 11.
* Gen. 17. 11.

This being rightly minded, it may refute your former opinion (to wit) that the *Baptiſme* of *infants* cannot be of *God*, but of *man*, a *vaine* and *lying tradition**, thruſt upon the *world* under colour; foyſted in like *Antichriſtian devices.*

* Pag. 7. lin. 18. 19. 22.

Now ſure if it were not of *God*, but of *man*, you will tell us what *man* invented it. Seeing you have preſumed to be ſo bold to goe thus *far*, I pray you (if you can) goe a little *further*, and tell us who *invented* it; you cited *divers humane Authors* *, wch were ſince *Chriſt*, but ſure they were not the *inventers* thereof, for heer you may ſee it was adminiſtred long before they were borne, many *hundreds of yeares*; and ſo your new account commeth too ſhort to prove the *Baptiſme* of *infants* to be *invented* ſince *Chriſt*, for as much as this of *Moſes* undermineth that your ſandie conception. Who invented it then? I pray you tell me, for ſure you can tell! at leaſt you thinke ſo, otherwiſe you would not have termed it as you doe, *Moſes* did not invent it, he was *faithfull* over his *Maſters houſe* as a ſervant, bringing nothing into the *Worſhip* and *ſervice* of *God*, but what was *appointed* by *God*; neither would he, or *God ſuffer ſuch* a thing to be acted, and to goe unreproved; except it were according to Gods appointment. Neither would the *Apoſtle* have called it *Baptiſme*, as he doth in 1 *Cor.* 10. 1, 2. had it been an invention of *man*, and not an *inſtitution*, or an action of *Gods*. But you (your ſelfe) have granted it

* Pag. 7. 8, 9.

to

to be a *priviledge* unto them; then ſure you muſt by this confeſſe it was no *invention* of *man*, but the *Lords* doings, though it be marvellous in your *eyes*; and therefore ſeeing that the *children* of *Iſrael* (in the *cloud*, and in the *ſea*) had *baptiſme* conferred upon them by *divine right*; it was not a *humane invention*, nor *diabolicall inſtitution* (according to your former *affirmation*) but an *Evangelicall Adminiſtration*.

Next you take upon you to give the *ſenſe* of the place, but you varie from it; you tell us, that *no enjoyning of any outward priviledge, as Baptiſme, or the Lords Supper, will now ſave us, without true faith, accompanied with obedience*; and I tell you, that I alſo affirme the ſame.

But when you ſhould declare that our *Baptiſme* cannot ſave us without *faith*, no more then their *Baptiſme* could ſave them, you varie from the *poynt* in *particular*, and ſpeake in *generall* of their *many outward priviledges*; and when you come to *particulars*, you mind their bringing through the *ſea* for one, their defence and guidance in the Wilderneſſe by the *cloud* for another; but you omit their *Baptiſme*, the maine thing which you ſhould keepe to at this time, and ſo you run on, and would turne *Pauls* particular teſtimonie, into a generall; whereas *Paul* doth ſpeake in particular, and telleth us, that they were *baptized*.

And at length you come to *Peter*, and take upon you to tell us the *manner* of his ſpeech, how he compareth the *Baptiſme* of the *Arke*, with the *Baptiſme now*, and ſayth, *the like figure Baptiſme doth now alſo ſave us*; and ſo you tell us, that *theſe being onely figures and alluſions, can prove nothing to the poynt in hand*. Thus now you have caſt off both the *Baptiſmes* of the *New* and *Old Teſtament*; for the Apoſtle *Peter* ſpeaketh of the *Baptiſme* of *Noah*, and of the *Baptiſme* now, and ſayth, this is a *like figure* to that, and you tell us, they are *figures*, and *alluſions*; but I thinke you mean *deluſions*; for you ſay, they ſerve not at all to prove the *poynt* in *hand*.

But as for this Anſwer of yours, it is one and the ſame with that in the *Anabaptiſts Dialog*. For there they tell us;

1. That *Moſes did not at all waſh them with water in the cloud and ſea*. 2. *That this of Moſes is called Baptiſme by compariſon, as Noahs Arke is called the figure of the Baptiſme that ſaveth us: for as the Arke ſaved thoſe in it from drowning: ſo the Iſraelites were all under the cloud, and in the ſea, and therein baptized or ſafegarded from deſtruction of their enemies*. 3. *That it pleaſed the Holy Ghoſt to* [*ſay*] *they were baptized*

in the sea and cloud, because the sea and cloud was their safetie, as Noahs Arke was: And as Christ sayth, they are baptized that suffer for his sake: So there is as much warrant to enjoyne Infants to suffer persecution, because it is called Baptisme; as to baptisme them, because the cloud and sea is called Baptisme.

* In his booke called *A censure upon the Anabaptists Dialog pa.99.*

To this Mr. *Ainsworth* sayth*; *Let them consider* Exod. 14. 24, 25. *compared with* Psal. 77. 16, 17. *&c. And they may see there was* water enough *in the* cloud: *and they will not say (I thinke) that there was no* water *in the* sea. *All outward* baptizing *or* washing, *must be* with water, *or some other* liquor. *If they were not* baptized with water, *what other* liquor *were they* baptized *in? Not* with bloud, *as in the* baptisme *of suffering* death *for* Christs *sake, which they impertinently mention. Not with* wine *or strong* drinke; *for they found none such in the* Wildernesse. *If they can shew nothing but* water *to* baptize *them in, let them deny no more (for shame) that they were* baptized *with* water. God *spake to our* fathers *by the* Prophets *at sundry times (or in ✠ sundry parts, as it were by peice-meale) as the* Apostle *teacheth,* Heb. 1. 1. *By* Moses *he shewed how the* cloud *removed from before* Israel, *and stood behinde them, (as they passed through the* Sea) *and gave them* light, *but was* darknesse *to the* Ægyptians: *and from the* fiery cloudy pillar *the Lord looking, troubled the* Ægyptians, *and took off their* Chariot wheeles, *that they drave them heavily,* Exod. 14. 19, 20. 24, 25. *This being briefly and obscurely told by* Moses, God *after by* Asaph *another Prophet, sheweth the manner of it,* how not onely the waters of the Sea saw the Lord, when they fled and parted; but the clouds also from above powred out water when they rained; the skies sent out a sound by thunder, &c. *Thus the ground being softned with the* raine, *occasioned the* Chariot wheeles *of the* Ægyptians *(sticking in the mire) to fall off, and hinder their pursuit:* Psal. 77. 16. *&c. After this the* Apostle *(taught by* Gods Spirit*) manifesteth the* mysterie *which before was kept* secret, *namely, how this passage under the* cloud *(which* rained*) and through the* sea, *was a* baptisme *to the* Israelites: *even as* Christian mens washings *in* rivers *or* vessels, *was a* baptisme *to them. And as the* Manna *which* Israel eat, *and* water *from the* rock *which they dranke, was the same* spirituall meat *and* drinke, *which we have signified by* bread *and* wine *in the* Lords Supper, *so their* washing *in the* cloud *and* sea, *and our* washing *in* vessels *or* rivers, *is* spiritually *the same* baptisme: *from hence we gather the baptizing of our* Infants *by two Arguments:*] 1. All our fathers (*sayth* Paul) were baptized

✠ πολυκερῶς

in

in the cloud and ſea: *therefore (ſay wee)* Infants; *for ſeeing there was no other* baptiſme *but that in the* cloud *and* ſea, *ſuch of our* fathers *as then were* Infants, *were at that time* baptized, *or elſe* many *of our* fathers (*even* all *the* infants *of* many thouſand families) *were* never baptized: *which is contrary to the* Apoſtles doctrine. *And if* Infants *had* baptiſme under Moſes, *it cannot be denied them* under Chriſt.

2. *In that the* Apoſtle *teacheth us, that the* extraordinary *and* temporary ſacraments (or ſeales of ſalvation) *which* Iſrael *had, were the* ſubſtance *and* truth *which wee now have, though* Moſes *doth not ſo expreſſe: It followeth upon like ground, that their* ordinary ſeales, *namely,* Circumciſion, *and the* Paſſeover, *were the ſame in truth and ſubſtance with* baptiſme, *and the* Lords Supper, *which wee now have, and being the ſame; As* Infants *had* Circumciſion then, *ſo they are to have* baptiſme now.

Secondly, Whereas they ſay that of Moſes *was called* baptiſme *by compariſon, as if it were not* properly baptiſme: *they ſwarve from the right way: it was as truly and* properly baptiſme *to them, as ours is to us, though the* manner *of adminiſtration differ: even as their* Manna *and* water *were as truly and* properly *the* Sacrament *of* Chriſts body *and* bloud *to them, as* bread *and* wine *in the* Lords Supper *are to us. Otherwiſe the* Apoſtle *ſhould not ſay truly, that they were the ſame.* 1 Cor. 10. 3, 4.

Thirdly, Noahs Arke *is not called the* figure *of* baptiſme, *as theſe corrupters of* Scripture *tell us: but* baptiſme *(ſayth the* Apoſtle) *is a* like figure (*or antitype*) 1 Pet. 3. 21. *So that the ſaving by water of eight* then *in the* Arke, *was a* type *or* figure: *and the ſaving of a* few now *by* water *in* baptiſme, *is an antitype, or* like figure; *both of them* figuring ſalvation *by the* death *of* Chriſt.

Fourthly, Neither doe theſe men *ſet downe the* reaſon *fully and rightly, why they are ſayd to be* baptized, (*namely,*) *becauſe the* cloud *and* ſea *was their ſafetie, as* Noahs Arke *was,*) *for though it may in ſome ſenſe be granted, that theſe were their ſafetie, as* baptiſme *is our ſafetie,* (*for it is ſaid to ſave us,* 1 Pet. 3. 21.) *yet properly they are ſayd to be* baptized *in the* cloud *and* ſea, *becauſe they were in them* ſacramentally waſhed *from their* ſinnes, *and* planted together in the likeneſſe of his death, buriall, and reſurrection, *as wee are now by* baptiſme, *Rom.* 6. 3, 4, 5.

The cloud *ſerved them for* three uſes:

1. *To protect and keep them ſafe,* Iſa. 4. 5. 6.

2. *To guide them in the way that they ſhould goe*, Numb. 9. 17 &c. Exod. 14. 21. *And theſe two were* ordinary.

3. *To* baptize *them by powring downe* water, *and this was* extraordinary, *and but* one time *in the* red Sea, *for ought wee finde. And in this reſpect* Paul *ſayth, they were* baptized *in it.*

Fifthly, Their laſt ſpeech of injoyning infants *to ſuffer* perſecution, *as well as to* baptize *them, is ſpoken with a wry mouth: for as we injoyne not* Infants *to be* baptized, *though we* baptize *them; ſo can wee not enjoyne them to* ſuffer perſecution. *But this wee ſay and know, as* Infants *are* baptized *into* Chriſt, *ſo oftentimes they* ſuffer perſecution *for* Chriſt, *being with their* parents afflicted, impriſoned, baniſhed, &c. *yea, and bereaved of* life *it ſelfe, ſo that they have even the* baptiſme *of* bloud *or* martyrdome *alſo.*

Thus you may ſee, that there hath been (long agoe) a large and ſufficient *Anſwer* made unto this *Anſwer* of the *Anabaptiſts of old*, which is even one and the ſame with yours.

Thus much for reply to your *Anſwer* to the *third objection.*

As touching the *fourth* & *fifth objection* (the charitable conſtruction being ſet aſide) I except againſt them *both*; but eſpecially the *fourth*; that the *outward baptiſme* is not needful to him that hath the other. And ſo for the *fifth objection**, which is, that *Baptiſme is nothing*, (*though it may beare a charitable conſtruction*) *yet if any conceive* Baptiſme *is nothing*, as it is an *ordinance* of *God*, they erre. Neither doe I know any one amongſt all the *Seperation*, that holdeth *Baptiſme* to be *nothing*, but they reverence it as an *ordinance* of *God.*

*Pag. 17. lin. 8.
* Lin. 19.
* Lin. 26.

It is true [as you have granted in anſwering hereof*] *That in ſome ſence Baptiſme is nothing*; even no more was *Circumciſion* in former time, yet as it was *Gods holy ordinance*, it was to be regarded as a thing of great concernment, and was not worne out then, though in the middeſt of *Antichriſtianiſme*, or *Apoſtaſie*; So *Baptiſme* now being no *leſſe durable*, though more *generall* then *Circumciſion* was, nor leſſe *honourable*, it ought not to be *rejected* but *regarded*, and the *reverent receivers* of it *reſpected*, and the *contemners* of it *reproved* and *condemned.*

Take notice heer how that in purſuing after theſe ſcattering *Objections**, you have ſtrangely *varied* from the *poynt* concerning *Infants*, and ſo

Chriſtian Reader, See Mr. *Henry Barow*, one of the *three Martyrs* (in Q. *Elizabeths* time,) his diſcovery of the *falſe Church*; for there he treateth on this particular poynt at large, and reproveth the *ſcholaſticall partie*, who did labour to perſwade the Queen, that ſeeing her *Majeſtie* had the *inward Baptiſme*, and had done many works of *mercy* and *pietie*, that therfore ſhee might reſt her ſelfe ſatisfied, whether ſhee had the outward *baptiſme* or no: On the other hand, the *Romaniſt* ſaid, that ſhee muſt count the *Church* of *Rome* a true *Church*, or elſe denie her *Baptiſme*: But theſe were deceived, and did not conſider, how that *Gods ordinance* is his *ordinance*, though in the *depth* of *Apoſtacie*. See the Anſ. to your firſt Treatiſe.

* In Pag. 14, 15, 17.

ſo have ſhot at *rovers*. Therefore I would have you (for order ſake) to obſerve what hath been ſet downe by me to prove the *lawfulneſſe* of the *Baptiſme* of *holy Infants*, (againſt all your *objections* which you have ſet downe, unto this period) all which I leave to the conſideration of you, and the obſervation others, and ſo proceed to anſwer the next which followeth.

BVt (ſay you) * *their fifth and maine* [*Argument*] *is yet behinde: from the Covenant which God made with Abraham and his ſeed,* Gen. 17. *And hence* (you ſay) *thus they reaſon.* * Pag. 18. at lin. 2.

As the Covenant *and promiſes were made to* Abraham, (*being a faithfull man*) *and his ſeed, and thereupon all his ſeed were circumciſed in the time of the Law, ſo the ſame* Covenant *and promiſes are made to them, being beleevers and their ſeed: And therefore their ſeed may now upon the ſame ground be baptized.*

Anſ. You have ſet downe an *argument* on your *oppoſites* part, but you have not declared (*in particular*) whoſe it is, whether you mean that the *Seperates*, or thoſe ſome *others*, or other *Churches*, which you ſpecifie (in your firſt part, and the beginning of this your ſecond part) are the *Authors* hereof.

But whoſoever the *Authors* are, you call this *their maine argument*, and it may be you count it ſo, becauſe it is generally layd downe, and undiſtinguiſhed; and I tell you, though the matter may be the *Seperates*, yet the forme is not, but rather your own; for it is *Anabaptiſticall* to inſer, that becauſe the *covenant* and *promiſes* were made to *Abrahams ſeed* before the *Law*, that thereupon all his *ſeed* were *circumciſed* in the time of the *Law*; if by [*all*] you mean all his ſeed by *generation* after the *fleſh*; for then it will follow, that all *Iſmaelites*, and *Edomites*, were *circumciſed*, and all other *Apoſtates* of *Abrahams ſeed* by *generation*, beſides the reſt of his *ſeed*: But wee doe affirme, and will prove, that as *Abraham* had no command to *Circumciſe all Nations* (or *ſeeds*, or any *Apoſtate* whatſoever, though the *off-ſpring* of his *body*) but thoſe that were *the ſeed* in *covenant* with *God* *; ſo the *Saints* of *God*, which continued in that eſtate wherein *God* had ſet *Abraham*, were to *circumciſe* none but ſuch as they were; yea, in this reſpect, the *infants* of the *Proſelytes* were preferred before the *infants* of the *Apoſtate* ſeed of *Abraham*; and therefore you may ſee that wee are far from affirming that any *Apoſtate* that ſprung from the loynes of *Abraham*, [(was, much leſſe that all were)] to be *circumciſed*; for * Gen. 17. 11.

Apoſtates whether they were of *Abrahams loynes* or not, they were all viſibly in a bad condition, and not to have the *ſigne* (or *ſeale*) of *Gods covenant* put upon them; And thoſe who were not *Apoſtates*, whether *Jewes* or *Proſelytes*, they were all viſibly in a good *condition*, and were to have the *ſigne* and *ſeale* of *Gods covenant* adminiſtred upon them, and were different, and quite contrary to the *Apoſtates*.

By true *Iewes* and *Proſelytes* and true *Chriſtians*, I mean *viſible Saints*.

Therefore (to keep to the matter in hand) the Argument for the *Infants* of *beleevers* lieth thus; That as all the *infants* of the true *Jewes* and *Proſelytes* were to have the *ſeale* of *Gods covenant* put upon them then, ſo all the *infants* of thoſe who are true *Chriſtians*, ought to have the *ſeale* of *Gods Covenant* put upon them now.

See *Gal.* 3. 17, 18. and compare herewith the words of *Peter*, Act. 2. 39. *The promiſe is unto you, & to your children, &c.*

And ſeeing the *Covenant* was (*confirmed of God in Chriſt foure hundred and thirtie yeares before the Law*) and was eſtabliſhed with *Abraham*, and all his *ſeed*, who did not degenerate, and thereupon they were all to be ſealed unto him (as his *peculiar treaſure*) with that ſigne (or token of his *covenant*) which he had appointed then. It followeth that now the ſame *covenant* is *confirmed* of *God* in *Chriſt*, and made ſure unto all *faithfull parents*, and all their *ſeed*, who doe not degenerate, and therefore they may all be *ſealed* unto *God*, (as his *peculiar treaſure*) with the ſigne (or token of his *covenant*) which he hath appointed now.

It followeth alſo that [*Baptiſme* being the *ſeale* of one and the ſame *Covenant*, which *Circumciſion* was a *ſeale* of;] it ought to be adminiſtred upon the *infants* of *beleevers* now, as *circumciſion* was formerly; becauſe that the *infants* of *beleevers* being formerly in the *new Covenant*, of which *Circumciſion* was a ſigne, are not rent out of it by the coming of *Chriſt*, but confirmed in it; for *Chriſt* is no changeling, and therefore *Baptiſme* being now the ſeale of the ſame *Covenant*, it admitteth of the ſame *ſubjects*, and it being not more particular, but more generall then *Circumciſion*, and to be adminiſtred upon *male* and *female*, it appertaineth to the *Infants* of *beleevers*, both *male* and *female*. And this is according to that teaching Oracle, which *God* did in the *cloud*, and in the *ſea*, in which the whole *body* of the *Iſraelites* were *baptized*, both *male* and *female*.

Pag. 18.

But you ſay, *That neither Abraham nor his ſeed were circumciſed, becauſe the Covenant was made with him*: and your reaſon is, *becauſe the Covenant was made with him above twentie yeares before Circumciſion was inſtituted. And yet all this time neither Abraham nor his ſeed were circumciſed; neither had he or any of his ſeed ever been circumciſed, for*

his

his being in the covenant, had not the Lord afterwards expreſly commanded the ſame.

To which I anſwer, that though they were not *circumciſed* ſo ſoone as they were in the *covenant*, neither *commanded* to be *circumciſed* then, yet if *Abraham* had not been in the *covenant*, neither he nor his *infants* could have received the ordinance of *Circumciſion*, the ſigne of the *covenant*, according to *Gods* appointment. But *beleevers* and their *ſeed* that came after, were not to omit *circumciſion*; for if they did they brake the *covenant*. Now *Abraham* & his *ſeed* by vertue of *Gods covenant*, were bound to yeeld obedience to *God*, and to walke in all his *wayes*, as *God* revealed himſelfe unto them: So that when once *Circumciſion* was *inſtituted*, it was not to be omitted. See Gen. 17. Exod. 4. 24, 25; 26.

Next * you ſay;

Nor was that covenant made with Abraham and his ſeed, meerly for his being a faithfull man (for then ſhould it have been made with Noah being a faithfull man) but for his being ſuch a faithfull man, whom the Lord pleaſed to chooſe, and ſet out as a patterne to all beleevers, Rom. 4. 23, 24. *and to be a father of many Nations*, Rom. 4 17, 18. *And in whoſe ſeed all the Nations in the world ſhould be bleſſed*, Act. 5. 25. & 13. 23. (*to wit*) *in Chriſt, who was to come of his fleſh.* A. R. * Pag. 18. at lin. 17.

Anſ. The ſame new *covenant* that was made with *Abraham*, was made alſo with *Noah*; wherefore as *Abraham* is called *the father of many Nations*, ſo *Noah* is called *the heire of juſtice*, which is by *faith*; Such a *faithfull man* as *Abraham* was, ſuch a *faithfull man* was *Noah*; yea, *choſen* of *God*, and a *patterne* to *all beleevers* which ſhould come after him. Heb. 11. 7.

Now whereas you ſay, that the *Lord was pleaſed to chooſe Abraham, and ſet him out as a patterne to all beleevers*; I ſuppoſe you meane all thoſe *beleevers* which came after him, not thoſe that were dead before he was borne; So *Noah* was a *patterne* to *Abraham*, not *Abraham* a *patterne* to *Noah*.

And it is ſure that *Abraham* was a *father* of *many Nations*, and ſo was *Noah*; and that not onely *according to the fleſh*, but alſo *ſpiritually*; He was a *father* of *many Nations according to the fleſh*, becauſe he was the father of *Abraham**, who was the *father* of *many nations according to the fleſh*. *Spiritually*, *Noah* was the *heire of Juſtice*, and *Abrahams father*, as *Abraham* is ſayd to be *our father*, and the *father* of all thoſe who walke in his *ſteps*. And ſeeing that *Chriſt* came of *Abraham*, and *Abraham* of *Noah*, therefore *Chriſt* came of *Noah*, ſo that * See Luk. 3.

it

it may be sayd (in this respect) of *Noah*, as of *Abraham*, that in his *seed* (which is *Christ*) *all the Nations of the earth* are *blessed*.

Further you say *;

A. R.
* Pag. 18. at lin. 24.

Therefore although the Covenant and promises were made to Abraham and his seed, yet the consequence will not follow, that the covenant is likewise made with all beleevers and their seed; for beleevers onely are the seed, and the seed onely, and none of them a father in the Gospel sence, nor any other save onely Abraham, to whom and his seed the covenant and promises are made.

Ans. That the *covenant* and *promises* were made to *Abraham* and his *seed*, you cannot denie; that the *Proselytes* and their *seed* were *heires* of the same *covenant*, as well as *Abraham* and his *seed*, the *Scriptures* are cleare, *Gen.* 17. 9. 12. *Exod.* 12. 48. *Isa.* 56. So when *Zacheus* beleeved, and so became the sonne of *Abraham*, he had the same *priviledges* which *Abraham* had, namely, that the same time *salvation* was come to his *house* *. Therefore seeing that he was the sonne of *Abraham*, his *infants* were in the *covenant* of *Abraham*. And this is according to what the *Apostle* sayth, *Gal.* 4. 28. *Now wee brethren, as Isaac was, are the children of promise*; if now the *brethren are, as Isaac was*, then their *Infants are as Isaacs infants were*, and are to have the same *priviledges* of the *covenant* as *Isaacs infants* had; But the *former* is true, from the *Apostles Testimony*, and therefore the *latter* is true also. And therefore [*Baptisme* being one of the *priviledges* of the *covenant* of *God* [which they are as capable of as of *circumcision*] they ought to be *baptized*, as *Isaacs infants* were to be *circumcised*.

* Luk. 19 8, 9.

And seeing the same *Covenant* which was made with *Abraham*, was made with *Isaac* and his *seed*, and that *beleevers* are (as *Isaac* was) the *children of promise*. The *consequence* then, that the *covenant* is likewise made unto all *beleeving parents*, and their *holy seed*, is very true.

Whereas you tell us that *Beleevers onely are the seed, and the seed onely, and none of them a father in the Gospel sence, nor any other save oncly Abraham.* I tell you, that if *Abraham* had not been a *beleever*, he could not have been the *seed*, much lesse a *father spiritually* unto those who walke in his steps; neither could *Isaac* the *childe of promise* have been as he was.

2. Though *Christ* is the *root* of *David* *, yet he is also the *off-spring* of *David* *; so is he the *root*, and the *off-spring*, the *father* * and the *sonne* of *Abraham* *; so that *Abraham* was *Christs seed spiritually*, as all the *Proselytes* were, and in this respect *Abraham* is our *brother*.

* Rev. 5. 5.
* Rev. 22. 16.
* Joh. 8. 58.
* Mat. 1. 1.

But

But you tell us, *Beleevers onely are the ſeed, and the ſeed onely, and none of them a father in the Goſpel ſence, ſave onely Abraham*; but you ſhould know, that *Noah* was *Abrahams* father, both ſpiritually and temporally, and a *beleever*, and ſo were the holy *Patriarkes* before him, therefore they were the *ſeed*, and yet wee will not ſay they were the *onely ſeed* in the largeſt extent, for I thinke that all the *Saints* which are, or have been are not yet the *onely ſeed*, for there are no doubt many yet to come. Now if by the onely *ſeed*, and the *ſeed* onely, you mean that *God* never accepted of any *ſeed*, but ſuch as they were *ſpiritually*. I grant the ſame; that ſuch are the *ſeed* indeed and in truth; and ſuch a one was *Iſaac* in his *infancie*, and ſuch are the *Infants* of *beleevers* now, as thoſe *infants* which *Chriſt* took *up in his armes, and layd his hands upon and bleſſed*. And though the *infants* are not *fathers*, but faithfull children of the faithfull, yet they have the bleſſing of *Abraham*, which lighted upon *Iſaac* in his *infancie*; and thoſe that are bleſſed with faithfull *Abraham*, are the ſeed of *Abraham*, and children of the promiſe; but the *infants* of *beleevers* are bleſſed with faithfull *Abraham*, therefore they are the children of the promiſe. Mar. 10. 16.

Moreover, You ſhould not be ignorant, that *Enoch, Noah, Sem, Abraham, Iſaac*, and divers others, were *fathers ſpiritually*. But you would have *Abraham* to be the onely *father*; for you ſay, *None of them is a father in the Goſpel ſence, ſave onely Abraham*; ſo that you exclude all *beleevers* from the *beginning* unto this preſent, (yea, to the end of the *World*) from being *fathers* any of them in the *Goſpel ſence*; but you ſhould know, that all beleeving fathers, who have holy children, are fathers in the Goſpel ſence; and as they are holy, ſo are their *infants*, who have no more childrē, then *Iſaac* had in his *infancie*, yet ſeeing they are heires of the *Covenant*, wch was made with *Abraham*, they have his bleſſing. So *Paul* termeth the *children* of *beleevers* *holy*; and ſo *Peter* ſayth, *The promiſe is unto you, and to your children*, &c. which implyeth *fathers*; and ſurely I thinke this is *Goſpel* ſence, if not *Goſpel* it ſelfe. * 1 Cor. 7. 14. * Act. 2. 39.

Further you ſay;

Wherefore to affirme that every beleever hath now the ſame Covenant and promiſes made to him and his ſeed, as Abraham had to him and his ſeed, is very abſurd: and is all one as to ſay, that now every beleever by his beleeving doth immediately become a father of the faithfull as well as Abraham. A. R. Pag. 18. at lin. 30.

To which I anſwer as before, that *beleevers* are in the ſame *Covenant*,

mant, and therefore both they & their *seed*, have the same *priviledges* of the *Covenant*, as the *Proselytes* and their *seed* had in former time. And you should know, that *Abraham* was not the *father* of *Noah*; but *Noah* was the *father* of *Abraham*, and he was before *Abraham*, and therefore was not onely the *father* of *Abraham*, but also the *father* of all *beleevers* after him *spiritually*. Now though *Abraham* was not the *father* of so *many beleevers* as *Noah* was *father* of; yet *Abraham* had the same *priviledges* in respect of the *new covenant* as *Noah* had: So *Jacob*, though he was not the *father* of so many *beleevers* wch *Abraham* was *father* of, yet had he the *same priviledges*, (in respect of the *new covenant*) as *Abraham* had. I will not say, that *Abraham* had the *same outward temporall priviledges* wch *Noah* had; for *Noah* was the *father* of *all Nations* according to the *flesh*, though not the *father* of *Caine*, or those before him; neither will I say, that *Jacob*, or *Isaac* had the *same outward temporall priviledges* in every respect as *Abraham* had, for *Abraham* was the *father* of the *Ismaelites* and *Edomites* after the *flesh*: And yet this doth not prove, that every *beleever* upon his *beleeving*, doth become a *father* of the *faithfull*; no more then *Isaac*, who was a *father* of the *faithfull* as well as *Abraham*.

Abraham sojourned in the land of *Canan* as a *stranger*, but his *seed* did inherite it, yet the *promise* of *salvation* was equally made both to him and his *seed*, as it is to us and our *seed*.

And seeing your demand*, *Where any seed are,* [*if*] *all be fathers* is grounded upon an [*if*] or *supposition, that all are fathers*; let it be a *supposition* still, and so (upon this ground) when you bring *suppositions* (without distinctions) builded upon your own imaginations, and prosecuted with such groundlesse cavillations, you may expect that your building will fall to the ground, as this doth.

* Lin. 35.

To your affirmation, *That their seed, and their seeds-seed are all members of the Church, and to be accounted faithfull, and so to be all fathers of the faithfull as well as Abraham, from generation to generation to the worlds end.*

Lin. 36, 37, 38, 39.

I answer, That the *infants* of the *faithfull*, are all *members* of the *Church*; and they are not to be accounted *unfaithfull*, though they die in their *infancie*; And seeing *Gods kingdome* belongeth unto them, though they have no *children*, nor are *fathers* of the *faithfull* as *Abraham* was, yet they have the same *precious priviledges*, as *Abrahams infants* had; So that they are to be esteemed, now, to be the *sons of God, and yet it is not manifested what they shall be*, when their *terrestriall bodies* (being made like the *glorious body* of their *sweet Saviour*) shall *live celestially* in the *kingdome* of *Eternitie*.

Next you would make us beleeve, that you will expresse your selfe more

more plainly, (and in the intrim you promiſe this truth) *That there is now no difference between any circumciſion or uncircumciſion, Jew or Gentile, bond or free, male or female, but all are one in Chriſt Jeſus, Gal.* 3. 28. Lin. 40. Pag. 19. lin. 1, 2.

And to this I anſwer, that *Gal.* 3. 28. doth not prove, that you have performed what you promiſed, and called a truth; for as you have layd it downe, it is an *untruth*, namely, that there is *no* difference between [*any*] *Circumciſion*, or *uncircumciſion*, *&c.* In this you have done evill, and in *fathering* it upon the Apoſtle *Paul*, you have done *worſe*; for *Paul* is no *patron* of this *opinion*, it was no part of his *doctrine*, that there is no difference between [any] *Circumciſion*, or *uncircumciſion*, *&c.* But he putteth a manifeſt difference between *Circumciſion* of the *heart*, and *Circumciſion* of the *fleſh*; as alſo between *Jew* and *Jew*, namely, he that is a *Jew outwardly onely*, and he that is a *Jew inwardly*; as alſo he putteth a difference between *Gentile* and *Gentile*, namely, an *unbeleeving Gentile*, and a *beleeving Gentile*. So that *Paul* maketh the *beleeving Gentiles*, and the *beleeving Jewes*, all one in *Chriſt*, and not *beleevers* and *unbeleevers* all one in *Chriſt*, for he applieth his ſpeech to the *Saints* onely. So that it appeareth you have quitemiſtaken the *Apoſtle*, yea, there is no *Scripture* which will beare you out in this your abſurd affirmation. Rom. 2. 28, 29.

And now I will come to what you call your plaine expreſſion, which is that;

If every beleever by his beleeving doth become a father of the faithfull as well as Abraham, then it muſt be at the very inſtant of his beleeving that he doth become a father of the faithfull as well as Abraham, and if ſo, where then will be any children to all theſe fathers; for none can be children before they be faithfull; and alſo at the ſame inſtant ceaſe to be children, and become fathers, which implyes a flat contradiction, and then how can Abraham himſelfe be father of all beleevers, Rom. 4. 11, 12. *A. R.* Pag. 19. at lin. 3.

Anſw. Who doth affirme, that every *beleever* doth *immediately* become a *father*? That which you ſay implyeth a *flat contradiction*, I thinke is builded but upon a *ſuppoſition* of your owne, as if they ſhould affirme, that *beleevers upon their beleeving, at the ſame inſtant ceaſe to be children, and become fathers*! And then upon this you *aske how Abraham himſelfe can then be father of all beleevers?* Which *interrogation* of yours implyeth rather a *flat contradiction* of the Scriptures of *God*; as if *Abraham* was not both *ſonne* and *father*. Pag 19. lin. 7.

1. A *ſonne* of *Noah* he was, as wee are the *ſonnes* of *Abraham* by *faith*

Iſaacs fatherhood made him not ceaſe to be *Abrahams child*, no more then our *fatherhood* doth make us ceaſe to be his *children*.

faith in *Christ*. 2. A *father* of the *faithfull* he was alſo: So that *Abraham* was both *a ſonne* and a *father*.

* Lin. 9. You doe not explaine your ſelfe*, when you *aske how Abraham himſelfe then can be father of all beleevers?* for you may know, that *Noah* was *father* of more *beleevers* then *Abraham*, & *Noah* himſelfe was a *beleever* before *Abraham*, And if *Abraham* was not his *father*, then he was not a *father* of all *beleevers* who went before him.

But it may be you meane, by *all beleevers*, all that came after *Abraham*, and walked in his ſteps; for if you mean by *all beleevers*, all that ever *have been*, *are*, or *ſhall be*, then by your owne ground, there were no *beleevers* before *Abraham* was a *father*, or elſe you muſt confeſſe, that *Abraham* was not a *father* of them. But there were *beleevers* before *Abraham* was *borne*, and *beleevers* there were, and are after him, therefore *Abraham* was, and is, both a *father* of *ſome beleevers*, and a *childe* of *other beleevers*, as wee are the *children* of him, if wee derogate not from his ſteps; and are the fathers of our poſteritie (after the fleſh) who doe not aberate from Gods commandements.

Next you ſay;

Or how can the promiſe be ſure unto all the ſeed, if beleevers children be the ſeed, for they will not affirme that all their children are ſaved. But this is affirmed of all the ſeed to whom the promiſe is made, Rom. 4. 16. Heb. 6. 16, 17.

Anſ. You thinke if *beleevers children* be the *ſeed*, the *promiſe* cannot be ſure to all the *ſeed*! and why is this? your reaſon is, *for they will affirme, that all their children are not ſaved*. But if this be a ſufficient reaſon to prove *infants* not to be in the *promiſe*, then it will prove that their *parents* are not in the *promiſe*, nor any other, and ſo upon this ground you muſt *baptize* none at all, nor judge any to be in the *promiſe*, though they profeſſe *faith* never ſo much, ſith that many who are members, and make a verball profeſſion, and ought to be *baptized* by *Chriſts* rule, fall back, like *Judas Iſcariot*, and *Simon Magus*.

But you ſhould rather have queſtioned thus (according to truth) how can the *promiſe* be ſure to all the *ſeed*, if *beleevers infants* be not in the *promiſe*?

And ſurely, wee are not to argue ſo perverſly, and fooliſhly, that becauſe [ſome] *beleevers children* are not ſaved, (ſince they rent themſelves out of the promiſe) that therefore [no] *beleevers children*, or that their *infants* are not in the ſtate of *ſalvation*, and that the *promiſe*

miſe appertaineth not unto them; for this will not ſtand with true ſenſe or reaſon, nor with the *Apoſtles Teſtimonie*, when he ſayth, Rom. 3. 1, 2, 3. That the *Jewes advantage was much every manner of Way*, and that the unbeliefe of *ſome*, did not make the *faith of God without effect*. So that the *Apoſtle* himſelfe anſwereth your *objection*; for the *promiſe* is ſtill ſure unto all that abide in *Gods Covenant*.

And ſeeing the *infants* of *beleeving parents* doe abide in *Gods covenant*, they are part of all the *holy ſeed*, and therefore it evidently appeareth, that the *promiſe* appertaineth unto them, as hath been proved before; and this doth as really appertaine unto them, as to thoſe who profeſſe *faith*, and thoſe that deny this, doe in a manner make the *faith* of *God* of none effect, and ſo make the *Author* thereof a *lyar*.

But let ſuch *deſpiſers* of the *children* of *promiſe*, wonder and periſh, without the *promiſe*, rather then that the *Infants* which *God* hath given to *beleeving parents*, ſhould not be counted for the *ſeed*, within the *promiſe*.

But next you ſay;

Now then, if the promiſe be ſure unto all the ſeed unto whom it is made, and all beleevers, and onely all beleevers the promiſe is ſure to: Then all beleevers, and onely all beleevers are the ſeed unto whom the promiſe is made, and then none of Abrahams own naturall ſeed, nor the naturall ſeed of any other in the World, are to be accounted the ſeed, unto whom the promiſe and covenant is made, untill they beleeve, Rom. 9. 7, 8. Rom 4. 13, 14 Gal. 3 7. 9. *A. R.*

Anſ. It is a ſure *truth*, that the *promiſe* is ſure to all the *ſeed* to whom it is made, and it is made to the *faithfull*, and their *ſeed* that doe not degenerate from their ſteps. But their *Infants* cannot juſtly be ſaid to degenerate from the ſteps of their *holy parents*, who continue in their *righteouſneſſe*; Therefore they are *holy*, and in the *Covenant*, and are the *children* of *Abraham*. And ſeeing you have granted that *all beleevers, and onely all beleevers are the ſeed unto whom the promiſe is made*, then all thoſe to whom the *promiſe* is made, are the *ſeed*, and ſo are *beleevers*; but the *promiſe* was made unto *Abrahams infants*, as well as to others: *God* ſaid unto *Abraham*, that he would be their *God*; and for confirmation of his *Covenant*, he ordained that the *infants* ſhould have the *ſigne* of his *covenant*, the *ſeale* of the *righteouſneſſe of his faith* in their *infancie*. Gen. 17. And the like may be ſayd concerning the *Proſelytes*, and their *infants*, for *God* was a *God* unto them all,

both *male* and *female*, *bond* and *free*. And the like may be ſayd now concerning *beleevers*, and their *infants*, for *Chriſts love* is not leſſened ſince he manifeſted himſelfe in the *fleſh*; He is the ſame as he *was*, and will be the ſame as he *is*, in this reſpect; and therefore ſeeing wee have not one tittle of *Scripture* for debarring our *infants* of the *priviledges* which formerly appertained to the *infants* of the *faithfull*, wee ought not ſo to ſhut up the *kingdom* of *heaven* againſt them, but ought to beleeve that the *bleſſing* of *Abraham* belongeth to them, as well as to the *infants* of *old*; for it is a ſure truth, that the *promiſe* is *ſure* unto them, and therefore the *ſeale* of the *promiſe* muſt be impoſed upon them.

Now whereas you ſay, that *none are to be accounted the ſeed, till they doe beleeve*; If by beliefe, you mean beliefe by manifeſtation, actually, in their own perſons; What is this but an arguing againſt *Iſaac* in his *infancie*? and a ſhutting him out (in your conceptions) from being then a *childe* of *promiſe*, and a ſhutting out of others alſo, who were as holy as he, & yet could not manifeſt *faith* actually in their own perſons, no more then he could in his *infancie*. And ſo if you mean that none are the *ſeed*, untill they do profeſſe *faith* (as it appeareth you do) is not this to make voyd the *promiſe* of *God*, in ſhutting out all *Abrahams infants*, and the *infants* of all other *beleevers*, and thus (through their ſides) to ſtrike at *Chriſt*, who was once an *infant* like them?

Now the thing which you ſhould mind (but doe not) is that the *Covenant* was *eſtabliſhed* with *Abraham* and his *ſeed everlaſtingly*; with his *infants*, as well as *others*. And as wee may ſay concerning *Abraham*, and his *infants*, ſo wee may ſay concerning the *Proſelytes* and their *infants*; and the like may be ſayd for *beleevers*, and their *infants* now, whom you can never prove to be out of *Covenant*, till they appear to be *ſeeds*; and then do your beſt; but ſo long as they are not *degenerated*, but remaine the *ſeed*, they are to be accounted *holy*, and within the *promiſes*, and *covenant* of the *Goſpel*. And as for the *holy infants*, I know not how they can be charged with *unbeliefe*, or *diſobedience* againſt any of *Gods Commandements*, any more then their *holy parents*, to whom the *Lord* hath teſtified, ſaying, that he ſheweth mercy *to thouſands of generations of thoſe that love him and keepe his Commandements*.

Next you ſay;

A. R. Pag. 19. lin. 21. This then *being a moſt evident truth, it may in no wiſe be granted, that the covenant is made with all beleevers, as with Abraham, or that the*

the promiſe is made unto all theſe, as unto Abraham, or that all theſe are fathers as Abraham, for all theſe are the ſeed, and the only ſeed and children of Abraham: And thoſe to whom the covenant and promiſes doe onely belong under the tearme ſeed.

Anſ. Theſe your words doe imply, that *Abraham* was not any part of the *ſeed*, and that the *covenant* was not made unto him as he was a *beleever*, but meerly as he was a *father*. But when *God* made his *Covenant* with him, He did not ſay, I will be thy *God* meerly as thou art a *father*, and the *God* of thy *ſeed*, meerly as they are thy *ſeed*, and of thy *ſeeds-ſeed*, meerly as they are thy *ſeeds-ſeed*; but he teſtifieth that he will be the *God* of him, and them, though he and they ſhould increaſe to many perſons, yet he would be a *God* unto them all; as he was a *God* unto him; *God* was a *God* unto *Iſaac*, and he was a *God* unto *Abraham*, and he could be no more unto him. What could *Abraham* have more then *God*? a greater reward he could not have, then the reward that exceeded all rewards. Now *God* hath *covenanted* with his *people*, that he will be their *God*, and therefore it appeareth, that the *covenant* is unto them, as it was unto *Abraham*; And ſo it was with the *Proſelytes*, & their *ſeed*, as with the *Jewes*, and their *ſeed*.

And though *this be a moſt evident truth*, yet you ſay, *it may in no wiſe be granted, that the Covenant is made with all beleevers as with Abraham*; yea though they have the *like ſpirituall priviledges* as *Abraham* had; yet you reſolve, not to grant it, and it is not materiall whether you grant it or no.

Now that they are all *fathers*, as *Abraham* was, I will not take upon mee to prove, but this I know, that they are in the *ſame covenant*, and have the *ſame ſpirituall priviledges*, w^ch *Abraham* had. As for your affirmation, that all theſe are the *ſeed*, and the *onely ſeed*, and *children* of *Abraham*; For explanation, I anſwer as before, that if *Noah* was *Abrahams father*, *Abraham* was not his *father*, and therefore *Abraham* was not the *father* of all thoſe *beleevers* that were before he was borne; for *Noah* (*Abrahams father*) was a *beleever*. And to this agrees your owne words, for you ſay, *beleevers* are the *ſeed*; yea, all *beleevers*, and onely all *beleevers*, are the onely *ſeed*, and the *ſeed* onely, and therefore you may ſee that *Abraham*, though he were a *father*, yet he was part of the *ſeed*; for I thinke you will not deny him to be a *beleever*.

Whereas you ſay, that *if it were otherwiſe, then muſt they be comprehended*,

prehended, (Gen. 17. 7, 8.) *under the tearme* thee, *and then the reſt of the phraſe* (*to wit*) and to thy ſeed, *would be in vaine, and ſuperfluous, which to thinke were very irrationall.*

I anſwer, That this which you have ſayd will not ſtand with reaſon; for you ſhould know, that if the *covenant* did appertaine to *Abrahams ſeed*, in no wiſe, as to *Abraham*, then the reſt of the *phraſe*, (to wit) *and to thy ſeed*, would be in *vaine* and *ſuperfluous*, wch to thinke would be very *irrationall* indeed. And the like wee may ſay concerning *Peters* application of the *promiſe* unto *beleevers* and their *children*, that if it is bound up onely in the *parents*, then *Peter* might have reſted at thoſe expreſſions concerning the *parents* particular perſons,
Act. 2: 39. and onely have ſayd thus; *the promiſe is unto you*, and not have added theſe words, *and to your children.*

Abundance of teſtimonies of *ſacred Scripture* might be cited, where the *ſeed* and generation of the faithfull are declared to be in the *promiſe* with their *parents*, but this may ſuffice which hath been ſpoken, that wee may not exclude the *holy off-ſpring*, and bleſſed *iſſue* of the bleſſed; but whenſoever wee happen upon any ſuch place of *Scripture*, where the *ſeed* is ſaid to be in the *bleſſing* with the *parents*, (eſpecially, conſidering that the Scripture affecteth brevitie) wee ought then to mind, that if the *bleſſing* be bound up from the *infants* in the *parents*, then the words are in *vaine* and *ſuperfluous*, where their *children, ſeed, off-ſpring*, and *iſſue*, are mentioned.

But ſeeing that the *promiſe* to the *ſeed*, is not *vaine* nor *ſuperfluous*, nor ever was, it is *irrationall* to thinke, that *God* is not the ſame *God* in extending his *grace* and *mercy* to the *ſeed* of *beleevers*, as to themſelvee.

Next you ſay:

Lin. 32. *Put the caſe it be granted them to be fathers, as they doe deſire to be like to* Abraham, *then muſt they be fathers of onely ſuch as beleeve, and not untill they beleeve, for according to the tenor of this new Covenant, and in the Goſpel ſenſe,* Abraham *himſelfe is father of none other, nor otherwiſe.*

Anſ. Though in *ſome* reſpects we deſire to be *fathers*, as *Abraham* was, yet far be it from us, to deſire to be *fathers* as he was in *every* reſpect. You ſhall not *father* ſuch a thing upon us. Wee deſire to be fathers as *Abraham* was (though not in every reſpect) and it is lawfull for us ſo to do, yea, our duty, not only to deſire it, but to ſtrive to imitate *Abraham*, in inſtructing our families, and teaching them the way of *life*, according as every one of them is capable to receive inſtruction.

on. But though ſome of our *children* doe degenerate, as ſome of *Abrahams children* did, yet it maketh not the *promiſe* uneffectuall to the reſt, no more then it did to the reſt of the *children* of *Abraham*, who was a *father* of them in the *Goſpel ſence*; as wee are *fathers* of theſe, our *children*, who abide in our *righteous ſteps*.

And wee are *fathers* of our *own infants*, otherwiſe then wee are of the unbeleeving *Jewes* and *Turkes*; for ours wee know are in the *covenant*, but the other wee know are not, untill they doe *beleeve*. But when they doe *beleeve*, then have they as great priviledges for their *infants*, as *Iſaac* had for his *infants*. And theſe are, as thoſe were, and therefore as it was warrantable for thoſe to be *ſealed then*, ſo is it warrantable for theſe to be *ſealed now*.

But hence you affirme;

That Publicans and Harlots may be the ſeed, and have as much right to Baptiſme, as any beleevers ſeed, or as any of Abrahams owne naturall ſeed; for all and every of theſe, muſt firſt repent, and then be baptized, Act. 2. 38. *A. R.*

Anſ. If this be forcible againſt *beleevers infants*, it is of force againſt themſelves, and if ſuch a reaſon could have bin ſtrong againſt *Abrahams infants*, then againſt *Abraham* himſelfe; for the *Heathens* then might become converts as well as now.

Moreover, I tell you, that it is not to the poynt for us to look what perſons may be, or may have right unto, but what perſons are, or muſt be judged to be, and what they have right unto; and therefore this poſition of yours is very impertinently brought againſt *Infants right* to the *covenant*, or *Baptiſme*, eſpecially conſidering that the *infants* of *beleevers* are neither *publicans* nor *harlots*, nor to be *ranked* with them, or their *infants*, till the *publicans* and *harlots* ceaſe to be ſo; and *God* create in them a new *ſpirit*, as he doth in the *infants* of the *faithfull*; and ſo *circumciſe* their hearts, and make them *new creatures*, and give them the ſame *bleſſing* which *Chriſt* gave unto the *Iſraelites infants*, *whom he took up in his armes, and impoſed his hands upon and bleſſed.*

Whereas you further adde, that

Upon the ſame tearmes may any, yea, the moſt Wicked in the World, and their ſeed be baptized.

Anſ. It is true, that the *infants* of thoſe who are penitent, and in *Gods covenant*, though they were formerly *Wicked*, are to be *baptized* as well as their *parents*. But note this, that *Baptiſme* is a *confirmation*

of their *being* in *Covenant*, as *Circumcision* was to *Abraham*, and his *infants*, and to the *Proselytes*, and their *infants*.

* Pag. 20. at lin. 4.

Touching your reason for this which you annex* (to wit) *that the partition Wall is now broken down, and that the Gospel knows no difference between any*; but is to be preached to every creature in the world; and so you cite, *Mar.* 16. 15, 16 *Mat.* 28. 19. *Gal* 6. 15. & 8. 29.

I answer, That though the former *position* be true, yet this *reason* brought to confirme it is impertinent, considering that the *Proselytes*, and their *infants* [in former time] were received into *Gods covenant*, to whom *salvation* was not denied then, though *Christ* were not manifested in the *flesh*, nor the *Gospel published unto all Nations*, as now since, by *Christ* it was commanded to be.

And as for the Scriptures cited by you, they make much for *believing parents*, and their *infants*; for as much as the application of the Gospel appertaineth unto them all. In *Mar.* 16. 15, 16. the Gospel is commanded to be *preached* unto [*every*] *creature*; and it is said, that *Whosoever believeth and is baptized, shall be saved*; *and Whosoever believeth not, shall be damned* *. And in *Mat.* 28. 19. *Goe make all Nations Disciples* (saith *Christ*) *baptizing them.* As if he should say, in former time I bound my selfe *to one Nation*, and published my *name* unto them, but now I stretch forth my hands further, that *all Nations might be made Disciples, and baptized*, as that one nation of the *Jews* were made *Disciples* and *circumcised*.

* When *Christ* saith, *He that believeth and is baptized, shall be saved*, He no more intendeth to exclude the *infants* of the *faithfull* from *Baptisme*, then from *salvation*: but those that exclude them from the *Covenant*, doe as much as in them lieth, to exclude them from both.

Now sure as we cannot justly deny the *infants* to be *creatures*, to whom salvation or damnation appertaineth, so we cannot deny but that the *Gospel* appertaineth unto the *infants* of *believers* (as well as to their *parents*) though they die in their *infancie*, or that the *holy infants* are *Disciples* inclusively with their *parents*, as they have been heretofore.

If then *infants* are *included* in the *generall Commission* (as doubtlesse they are) then they are not to be *excluded*; but the *infants* of *believers* are admitted by *God* to come into the *Church* with their *parents*, according to the *ancient custome*, which was very profitable and comfortable, and no dishonour to *God*, nor discredit to his cause, nor hinderance to his people, but a *glory* unto his *house*, they being his *pure vessels*, which he *prized* at such a high rate, as to send his *only begotten Sonne* into the *World* to take upon him the nature of them, and to suffer for them, and to make them *new creatures*, such as are mentioned in *Gal.* 6. 15. which *availeth* with God, when neither

Circum-

Circumcision, nor *uncircumcision* doth; therefore they are not *excluded* from the generall Commission.

Moreover, *Christ* hath declared them to be his, by blessing them, and testifying that they are of his *kingdome*; and seeing then, that *they are Christs, they are Abrahams seed, and heires according to promise*, Gal. 8. 29. and have interest into this *grace* wherein they now are, so that they cannot be deprived of their *inheritance*, no more then those who professe *faith*, and doe act that which these *Infants* have not a naturall capablenesse to doe.

As touching your demand * (which you say is demanded *in coole blood*) *how* wee *doe become Abrahams seed*; you have testified what wee will say, * (which may be stood to without danger,) namely, that wee become *Abrahams seed onely by faith* *.

* Lin 13.

* Lin. 14, 15.

*Imputatively

As for the inference * (which you bring upon it,) *that so must* our *children by the same way*; wee grant the same, it is one of our *principles*; as also, that there is (as you confesse) *but one seed, and not more in the sence and acceptation of the Gospell.*

* Lin. 15, 16.

Next you say *.

They further reason from the equitie of circumcision thus:

As infants then by Gods allowance, received that seale of the covenant, so by proportion why not this now of Baptisme.

* Pag. 20. & lin. 18.

And in answer hereunto you rehearse * *Gods commandement* to *Abraham* cõcerning *circumcision*, and say. *That it was both right & equall that Abraham should doe herein as God had commanded him, and it had been sinfull for him to have done otherwise, more or lesse: And so likewise it is right for us to doe as God hath commanded us to doe, and no otherwise.*

* Lin. 21.

To which I answer, that *Gods divine institutions* are full of *equitie*, and there is no iniquitie in them, nor in any thing which he doth, and *God* not only allowed but strictly *commanded Abraham* to *circumcise*, and without the *command* (or *institution*) he was not to put the same in *execution*. But when once *Circumcision* [*the signe and seale of the righteousnesse of faith*] was instituted, then it was to be administred; and this was right and equall, and allowed of by God.

Now it remaineth for you to prove (if you can) when the *substance* * of this *institution* was taken away.

* Mr. *Spilsbery* granteth, that the matter of *Gods* worship is not changed at the cõming of *Christ* in the flesh. See his *Treat. Bap.* pag. 3. lin. 15.

Peradventure you will say, that *the institution of Baptisme hath put anullitie to the seale.*

I answer, That the inlargement of a thing, or taking away of the *circumstances*, doth not take away the *substance* or *being* of it.

Wherefore it appeareth, that the command for *ſealing* of *Infants*, is not yet *abrogated*, but remaineth ſtill; and ſeeing *Baptiſme* was *inſtituted* by *Chriſt* in ſtead of *circumciſion*, the *infants* are to be *baptized*.

* Lin. 28. But yet you queſtion *, *Where the inſtitution for baptizing of infants is?* And my anſwer is, That the *Inſtitution* for *ſealing* of the *infants* of the *faithfull*, was given to *Abraham*, and *Baptiſme* being in ſtead of *Circumciſion*, and more *generall*, and it being now the *ſeale*, they are to be *baptized*, as formerly they were to be *circumciſed*.

* Lin. 30. But you ſay *, *That was to circumcife, not to baptize, that all his males, not his females, that all borne in his houſe, or bought with money, at eight dayes old.*

Anſ. All this maketh nothing againſt the *baptizing* of *Infants*; for the *ſigne* and *ſeale* of the *righteouſneſſe of faith*, is not *ceaſed*, but the ſubſtance thereof continueth, though the outward *ſhadow* or *element* is departed, and delivered unto us (as it were) in another *garb*. And you granted before, that the *females* were implyed in the *males*. And you ought to know, that the generalitie of the latter Commiſſion above the former, doth plead a ſpecialitie which the *Infants* have in the latter, as well as in the former.

* Lin. 32. But you ſay *, *If they grounde it from this inſtitution, then muſt they obſerve it in every thing, for ſo did Abraham, who had ſinned in doing otherwiſe in any thing.*

To this I anſwer, That we may well ground this, from the inſtitution of that, though we are not tyed to obſerve that in every thing. The *inſtitution* for *ſealing* the *infants* of the *faithfull*, ought to be obſerved by us, in every thing, and though *God* have altered the *circumſtances*, as he hath done in divers other *ordinances*, (the *ſubſtance* of which wee have now in the *ordinances* of the *Goſpel*) yet wee muſt not therefore *neglect* the *ſubſtances* of them, conſidering that they are not taken away by the alterations, changing, or taking away of the *circumſtances*.

The *Paſſeover*, & the *Lords Supper*, were all one in *ſubſtance*, though they differed in *circumſtances*: the *Baptiſme* of *John*, and the *Baptiſme* of *Chriſt*, were one, though they differed in ſome *circumſtances*. And the like may be inſtanced in divers other *ordinances*, which are equivolent and ſutable each to other; And therefore it will hold in *Circumciſion* and *Baptiſme*. And ſo this ſtill pleadeth the *divine right* which *Infants* have to the *ſeale* now, as they had to the *ſeale* then*.

*See this *treatiſe*, *pag.* 121. at *lin.* 7.

Now, that which is not onely *permitted* (or *allowed*) but *commanded*, it is both *right* and *equall* it ſhould be obſerved, *Deut.* 12. 32.

But

But *God commanded* the *outward seale* of his *Covenant* of *grace* to be imposed upon the *infants* of his people, *Gen* 17. 11, 12, 13. *Rom.* 4. 11. This *commandement* in respect of the substance of it, was never yet abrogated or disanulled.

Therefore it is in the substance of it, still to be continued, and it is both *right* and *equall* it should be observed.

Next you say?

Here they say *, *Wee have another institution to baptize all Nations*, Mat. 28. 19. *A. R.*

* Lin. 35.

But heer you should observe, that wee stand not for the *baptizing of all Nations*, but as they appeare unto us by the *rule* of the *Word* to be *Disciples*. Secondly, Though this be *generall*, in respect of the *subjects*, yet it is a *particular institution* to *baptize*, as *Abrahams* was to *circumcise*.

And now let us heare your answer.

Then they ought to observe that institution, which is first to make Disciples, and then to baptize them so made: for so is the institution, and no otherwise *. *A. R.*

* Lin. 37.

To which I reply; That we do observe that *institution*, We plead not for the *Baptizing* of those who are not *Disciples*, no more then that any were formerly to be *circumcised*, who were not *Disciples*; for the *institution* of *circumcision*, and of *Baptisme*, is one and the same, though the *circumstances* in the *severall acts* are different, as I shewed before; and *infants* are as capable to be *Disciples* now, as they were formerly, and you cannot justly deny, that the *infants* of *beleevers* are *Disciples*.

Now though none were to take a ground for *Circumcision* from the *institution* of *Baptisme*, yet from *Circumcision* they might take a *ground* for *Baptisme*; not to enlarge the *institution* of *Christ* for *Baptisme*, as if it were *lesse generall* then the *institution* of *Circumcision*, but to *shew* the *largenesse* of *Circumcision*, that thereby wee may confute those that doe seeke to make *Baptisme* (in reference to the subjects) more *streiter* (or *lesse generall*) then *circumcision*; for *circumcision* was acted upon the *male infants*, *in which* (you confessed) *the female infants were included*. And I know not how any can without *sacriledge*, *rob* (or *deprive*) both the *infants* of the *male*, & *female kinde*, of these holy things, which

If *Christs Commission* for *Baptisme*, doth not concerne *infants* at all, but aged persons, as *some men* dreame, then his dayes are dayes of *famine*, & not of *food*, times of *poverty*, not of *plenty*, of *leannes*, not of *fatnes*. Now wee ought to note, that the *glory* of the *first Commission*, is included in the *second*; if then the second be lesse *generall* then the first, & have swallowed up the former, and yet not increased, but diminished, then it is like *Pharoahs* 7 leane eares of corne, and 7 leane kine, which swallowed up the fat ones. But *Christs Cōmission* is much larger then that given to *Abraham*, and therefore the dreame, that *infants* are not in the latter as well as in the former, is false.

are

are ſo largely diſtributed ſince *Chriſts* manifeſtation in the *fleſh*; for conſidering that *infants* were once to be commanded to be *ſealed* in their *infancie*, and are not forbidden in the Scripture, they ought to be *ſealed*: But it was once *commanded*, that the *infants* of *beleevers* ſhould be *ſealed* in their *infancie*, and is no where *forbidden* in the Scripture; therefore the *ſeale* of the *Covenant* ought to be impoſed upon them in their *infancie*.

* See *A. R.* pag. 5. lin. 24. And ſeeing you have acknowledged, that the *females* were *included** in *Circumciſion*, or in the *circumciſed males*; therefore your *objection* * Pag. 21. againſt the *poſition* *, (by way of anſwer) that *Abraham was not forbidden to circumciſe his females*, is to no purpoſe, unleſſe it be to contradict your ſelfe; for ſeeing you have granted the *females* to be included, they were not excluded; therefore your compariſon heer of * Lin. 7. the *males* of *Abrahams* eaſt, as his *camels* and *aſſes** with *Abrahams infants*, either *male*, or *female*, is not equall; no more then that of the *Bartholomew-babies*, which you formerly ſhewed (in *pag 16.*) But ſtill * Pag. 20 l. 40. it appeareth, that our *poſition**, being builded upon a right foundation, remaineth permanent, for it cannot be ſhewed, either by expreſſe command, or neceſſary conſequence, that *God* hath forbidden the *baptizing* of *holy infants*.

Moreover, Whereas you labour to ſeeke out what they mean, that Lin. 13. affirme, *Infants now are as capable of Baptiſme, With all it's ſignifications, as infants then were of circumciſion.*

Anſ. I thinke they intend that the *infants* have not onely a *capablenеſſe*, but alſo a *right* to receive the *ordinance* of *Baptiſme*, as the *infants* of *beleevers* had not onely a *capablenеſſe*, but alſo a *right* to the *ordinance* of *Circumciſion*. And I ſuppoſe, if you ſeek to prove that the *infants* of *beleevers* were more *capable* of *Circumciſion*, and had more *right* unto it, then the *infants* of *beleevers* are now *capable* of *Baptiſme*, or have *right* unto it now, you will looſe all your labour.

* Pag. 21. lin. 19. But you (in your anſwer *) doe affirme, that ſo all *infants* in the world are capable of *Baptiſme*, and ſo all *infants* from *Adam* to *Abraham* were *capable* of *Circumciſion*. And next, you demand of them why theſe were not *circumciſed*? You ſay, *They will ſay, becauſe Circumciſion was not then commanded; but as ſoone as it was commanded, it was done.*

But I tell you for anſwer, That to affirme, that as ſoone as *Circumciſion* was *commanded* to be done upon ſome *infants*, it was done Lin. 20. (or to be done) upon *all infants*. It is an untruth, as this demand * is

your

your owne, ſo I doubt not but the *anſwer* * thereunto is yours alſo; for your tenets leadeth you to this, that *Abraham* might *circumciſe* any *Apoſtate* he would, ſo that he brought them in his *houſe*, though they neither *feared God*, nor reverenced *man*. I will not ſay, this is *childiſh*, but I am ſure it is *fooliſh*, and *brutiſh*, to have ſuch unreverend thoughts of the *ordinance* of *Circumciſion*. But I ſuppoſe, that *Abraham* could better underſtand the minde of *God*, then thoſe who labour ſo to debaſe the *ordinance* of *Circumciſion*, and the *right ſubjects* thereof. As all thoſe doe who affirme, that *all the infants in the World, from Adam to Abraham, might have been circumciſed, if God had inſtituted Circumciſion then*. But this is to bring in the *ſeed* of *Caine* with the *ſeed* of *Seth*, the *infants* of the *idolatrous Heathens*, with the *infants* of *Abraham*; and ſo to make a compounded mixture in the *Lords Church*, which he alwayes *laboured* to *keep* from *pollution*, by ſequeſterating them from the *vile*.

* Lin. 21. compared with lin. 19, 20.

Furthermore, You make anſwer to a *poſition* *, which is, that *God gave to* infants Circumciſion, *which was a* ſigne *and* ſeale *of the* righteouſneſſ *of* faith *and* regeneration, Gen. 17. 11. Rom. 4. 11. *And we know* God giveth no lying ſigne, *nor* ſealeth *a* Covenant *to any* perſons *that are not* therein: *Therefore* infants *are in the* Covenant, *have* faith *and* regeneration, *and ſo ought to be* baptized *now, as well as* circumciſed *then*.

* Lin. 26.

To this your anſwer is *, That *it is true, that God giveth no lying ſigne, nor ſealeth to any perſons that they are in the Covenant, when they are not therein*.

* Lin. 32.

To which I reply, That I like it well, that you will now confeſſe this *truth*.

But it appeareth by your following words *, that you take for granted, a thing which you have not proved, as if *God* declared and made knowne unto *Abraham*, that *Iſhmael* was not in the *Covenant* before he was *circumciſed*. And you cite *Gen.* 17. 18, 19, 20, 21. Which Scripture maketh nothing for your purpoſe; for if you will ſay, *God* eſtabliſhed his *Covenant* onely with *Iſaac*, and none other, and all the reſt were out of the *Covenant*, then it will follow, that the *reſt* of *Abrahams children*, which *Abraham* had by *Keturah*, yea, and the *Proſelytes*, and their *children*, were out of the *Covenant*, by your ground. But you ſhould conſider, that *God* in eſtabliſhing his *Covenant* with *Iſaac*, and ſetting him out for a *ſingular perſon*, did give *Iſaac* the *preheminence*; as *Sem* had above *Japhet* *, and *Judah* (*Jacobs* fourth

* Lin. 12, 13, 14.

* Gen. 9. 27.

* Gen. 49. 8, 9, 10, 11, 12.

fourth ſonne) over his *eleven brethren* * ; And *God eſtabliſhing* the *Covenant* with *Iſaac* as the root, did eſtabliſh it unto all thoſe who were of the true *Religion*, as the *branches*; but if any *departed* from *Iſaacs banner*, they *deprived* themſelves of *Iſaacs bleſſing*.

Now for as much as it was the minde of *God*, that *Iſhmael* ſhould be *circumciſed* *, and that *circumciſion* was the *ſigne*, and *ſeale* of the *righteouſneſſe* of *faith*; It confirmeth it, that in the account of man, he was then to be *judged* worthy of it, even *righteous*, and in *Gods covenant*; for *God* is not (by your owne *confeſſion*) the *author* of a *lying ſigne*, nor *ſealeth* to any perſons, that they are not in the *Covenant*, when they are not therein. Now this is in reſpect of *viſibilitie* *; for *Simon Magus* had *Baptiſme* (the *outward viſible ſeale* of the *Covenant*) and yet we cannot ſay, that he was ever in *Gods ſecret account* in the *Covenant*: *But ſecret things belong to God.*

* Maſter *Spilsbery* granteth, that *Iſhmael* and *Eſau* were by *God* commanded to bee *Circumciſed* as well as any of the reſt of *Abrahams ſeed*, *Gen.* 17. 10. 13. See his *Treat. of Bap. pag.* 7. *lin.* 3, 4, 5

So *Iſcariot* and *Magus* were commanded to be *baptized* as well as *Peter* and *Paul.*

** And ſo Mr. *Spilsbery* further granteth, That *though ſuch were rejected as were not elected, this made not the promiſe of God of none effect to thoſe who ſtood firme in the Covenant by grace in Chriſt Jeſus, as branches in their root*, pag. 17. lin 21, 22.

And till *God* declared unto *Abraham*, that *Iſhmael* was not in the *Covenant*, though he promiſed to give *Iſaac* never ſo many *priviledges*, yet *Abraham* was not to *judge Iſhmael* to be out of the *Covenant*, (any more then others of his houſhold) till *God* had directed him ſo to *judge*.

Againe, I ſuppoſe that *Iſhmael* [being come to *yeares* of diſcretion] it was *ſacriledge* in him to uſurp the *ordinance*, and a ſinne in *Abraham* to *impoſe* the ſame upon him, except he were in the *Covenant* (ſo farre as men were to judge) of which *Covenant*, this (by your own confeſſion) was no *lying ſigne*.

Now though *Infants* were not capable to *reſiſt*, or *refuſe* to be *circumciſed*, yet thoſe of elder *yeares* could, and *Iſhmael* was *thirteen yeares of age when he was circumciſed*. Therefore *Iſhmael* (ſubmitting according as he and the reſt of *Abrahams familie* were taught, (who were at yeares of diſcretion) was to be eſteemed to be in the *Covenant*.

Moreover, That the children who were *circumciſed* (according to *Gods* appointment) were viſibly in the *Covenant* before they were *circumciſed*, is apparent by *Gen.* 17. *ver.* 14. *God* ſayth, *The uncircumciſed man childe, whoſe fleſh of his fore-skin is not circumciſed, that ſoule ſhall be cut off from his people, he hath broken my Covenant.* Which doth plainly argue that he was in the *Covenant* before, elſe how could he breake that which he never had? And *Abrahams children* then

then could not be ſayd to be rent out of the *Covenant*, wch they were never in, or rent frō a *people*, who were never theirs; but we may rather conclude, that as *Gods covenant* was their *covenant*, & *Gods people* their *people* ſo *God* was their *God*, as he had teſtified himſelfe to be*, before they were *circumciſed*; & *circumciſion* was added as a *ſigne*, for *ſealing* or *confirming* of the ſame thing *ſignified* thereby. But wheras *God* himſelf calleth *circumciſion* his *Covenant* [a], meaning expreſly a *ſigne* of it [b]; and *Paul* calleth it a *ſeale of the righteouſnes of faith* [c]; you ſay, *It was not by God ordained, nor by Abraham underſtood to be to the perſons circumciſed, a ſeale of their being in Covenant, and much leſſe of their being in the faith, or regenerated* *; & ſo by this it ſeemeth, that you would make the words of *Paul*, and of *God* himſelfe to be falſe; for you openly contradict them both; as alſo that which you granted before, (namely,) that *God giveth no lying ſigne, nor ſealeth to any perſons, that they are in the Covenant, when they are not therein.*

* *And alſo I will be their God*] That is (ſayth Mr. Spilsbery) *their God, whom they ſhall beleeve and obey, upon whom they ſhall depend for the performance of all that I have promiſed unto them, by which faith and obedience they ſhall acknowledge me to be their God.* See *Spilſ. Treat. Bap. pag.* 12.

[a] Gen. 17. 10. [b] Ver. 11. [c] Rom. 4. 11.

* See *A. R.* Pag 21. l. 37, 38, 39.

Next you ſay, that *Gen.* 17. 11. and *Rom.* 4. 11. muſt be underſtood *, *that the circumciſion which Abraham received, both upon himſelfe and ſeed, was to him and them a ſigne, and ſeale, that righteouſneſſe ſhould be, (not by the law or circumciſion in the fleſh) but by the faith which Abraham had when he was yet uncircumciſed: That he ſhould be the father of all thoſe of many Nations, which ſhould afterwards beleeve: and that as faith was imputed unto him for righteouſneſſe, even ſo likewiſe it ſhould be imputed to all beleevers whatſoever, whether they were circumciſed or not. And that all theſe are, and were to be the onely haires and true ſeed, to whom the everlaſting covenant and promiſes of life are aſſuredly made, and doe properly and undoubtedly appertaine, ver.* 3. 11. 12, 13, 14. 16 17, 18. 22, 23, 24. *And therefore* (you ſay) *Circumciſion never was, nor is any rule for baptizing.*

See *A. R.* ✝ Pag. 22.

Anſ. That the *Circumciſion* which *Abraham* received, was received by him, is true, but that the *circumciſion* of his *ſeed*, was received by him, wanteth explanation; it would ſtand more with *reaſon* to ſay, that *Abraham* adminiſtred it upon his *ſeed*, and that his *ſeed* received it; then to ſay, that *Abraham* received the *circumciſion* of his *ſeed*, [upon *himſelfe*.] *Abraham* received his owne *circumciſion* upon *himſelfe*, and his *ſeed* received their *circumciſion* upon *themſelves*, and ſo it was to each of them a *ſigne*, and *ſeale*, not that it was divers ſorts of *circumciſions*, (becauſe it was adminiſtred upon divers parties,) but

 the

the ſame *ordinance* of *circumciſion* which *Abraham* received upon himſelfe, in particular, the ſame *ordinance* of *circumciſion* his *infants* received upon themſelves, in particular alſo.

And if you did but well conſider the *Texts*, *Gen.* 17. 11. & *Rom.* 4. 11. you might ſee, that it was *a ſigne and ſeale of the righteouſneſſe of faith*, which went before *circumciſion*.

Conſider moreover, what *beneſit* the *infants* of *beleevers* [which *died* in their *infancie*] had by it; for if you will ſay, that it was a *ſigne and ſeale of that righteouſneſſe* which they never were partakers of, (or for ought we know ſhall never be) then your owne *confeſſion* will come againſt you *, where you grant, that *God* giveth *no lying ſigne*, &c. Now *circumciſion* was a true ſigne of that *righteouſneſſe* which they had received formerly, and for confirmation of the *covenant* [which had been] made to them before, and to be further and further manifeſted, and continued to them. This is cleare from *Gen.* 17. 11. 14 & *Rom.* 4. 11. as hath been ſhewed before.

* Pag. 21. lin. 31, 32.

And therfore you may ſee, that I plead not that that *righteouſneſſe* came by the *Law*, or *circumciſion*; for they were *righteous* before, otherwiſe they could not have been capable of the *ſeale* of *righteouſneſſe*.

The *righteouſneſſe ſealed*, was a *righteouſneſſe* before the *ſeale* was *fixed*. And this *righteouſneſſe* was *imputed* unto them all, both *young* and *old*, *great* and *ſmall*, *infants* and *aged perſons*; It was unto them a *ſigne and ſeale of righteouſneſſe*, yea, unto the *Infants* as well as others.

And this *righteouſneſſe* which it *ſealed*, was not the *righteouſneſſe* of the *Law*, but *the righteouſneſſe of faith*; and the *righteouſneſſe of faith* ſpeaketh on this wiſe; *Say not in thine heart, Who ſhall aſcend up into heaven, that is, to bring* [*Chriſt*] *downe from above? or Who ſhall deſcend into the deep that is, to bring up* [*Chriſt*] *againe from the dead? But what ſayth it, the Word is nigh thee*, &c.

Deut. 30. 12.

Rom. 10 6, 7, 8, 9, 10.

Wherefore it appeareth, that you have not done well, in inferring from the *premiſes*, that *circumciſion* is no rule for *baptizing*, you ought rather to have concluded, that it is a rule for *baptizing*, ſeeing that *circumciſion* was *a Goſpel ſeale*, & that the *Baptiſme* which *Chriſt* hath inſtituted, is one and the ſame with it, a *ſigne* of the ſame thing, a *ſeale* of the ſame *Covenant*. And therefore though *circumciſion* is not the [only,] *rule* for *baptizing*, yet it is a *rule*, which the *Saints* of *God* may ſtrengthen themſelves withall, in the *adminiſtration* of *Baptiſme* upon their *infants*.

Conſider

Conſider further; What *circumciſion ſealed* to the *infants* of *beleevers*, (that *died* in their *infancie*,) what good it did doe them? either it did them *good*, or *hurt*. It was a *wound*, or *hurt* [in reſpect of their *bodies*] but it did not *hurt* their ſoules; therfore it was [ſome] benefit to them; for if it ſhould not, then *God* gave a thing to *hurt* their *bodies*, and to doe no *good* to their *ſoules*. The land of *Canaan* it *ſealed* not unto them; for they never lived to enjoy it; A *fleſhly fatherhood*, it *ſealed* not unto them; for they *died* in *infancie*. What did it *ſeale* then? Did it *ſeale* nothing?! Wee will not ſay ſo; they being the *infants* of thoſe whoſe *ſinnes* were *forgiven*; and they being ſuch which could not act, and therefore not commit *actuall ſinne*. Surely (when all commeth to all) wee muſt *confeſſe*, that this *ſealed* unto them ſome *ſpirituall* thing; for (they having received the *wound*, and *inciſion*, and *dying* in their *infancie*) it appeareth, that it *ſealed* not unto them a *naturall life*, therefore it *ſealed* unto them a *ſpirituall life*, and a *ſpirituall place*, wherein they ſhall enjoy that *ſpirituall life*; which place, is the *heavenly land* of *Canaan*. *God* did not ayme at the *hurt* of the *infants* when he commanded them to be *circumciſed*, but at their *good*. Wherefore this very hurt of their *bodies*, did demonſtrate ſome good thing which weighed downe all their former *hurt*; And therefore ſeeing that *infants* received benefit ſpiritually by *circumciſion*, that *benefit* came from *God*; *God* gave it to the *fathers* before *Moſes* was borne almoſt *foure hundred yeares**; And he never intended to take away this *beneficiall ordinance* from the *infants*, but to plant as great a one in ſtead thereof, and make it ſure to them, yea, as ſure as the *promiſe*. Otherwiſe *Chriſt* ſhould be leſſe *faithfull* in his *houſe*, then *Moſes*; for *Moſes* was ſo *faithfull*, that he durſt not (nay, would not) preſume to lay ſuch *ſacrilegious hands* upon *Circumciſion*, (*Gods holy inſtitution*) as to bereave *infants* of *circumciſion*, and diſanull it by his *old law*, which came long after it; yea, the *Apoſtle* expreſſely declareth, that the *Law could* not diſanull the *covenant*, and wee know it did not diſanull the *ſigne* and *ſeale* of that *covenant*; neither did *Chriſt* ever diſanull it, or bereave holy *infants* of the benefit of it; but did take off the *old garment*, and put on *a new*, I mean, changed onely the *circumſtantiall* part of the *ſigne* of his *covenant*, but the *ſubſtance* remained ſtill, though under another element.

**Chriſt* ſaid to the *Jewes*, *Moſes therfore gave unto you Circumciſion, not becauſe it is of Moſes, but of the Fathers.* See *Iohn.* 7. 22.

And as a *man* which hath *one day*, one *manner* of *apparrell*, *another time*, another *ſute* of *apparrell*, of *another colour*, and more *excellent* then the former, is ſtill the ſame *man*, though in another habite; ſo

the *ordinances* of *Christ*, which are *equivolent* one with the other, are the ſame, though the latter excell the former. So the *ſeventh day* was the *ſame* with the *firſt day* of the *Weeke*, as it was a *Sabbath*, though not as it was [the *ſeventh day*,] yet as wee may take a *ground* for the keeping of [a] *Sabbath*, from the *old Teſtament*, leaving out the *circumſtance*, not tying our ſelves to [the] *ſeventh day*; ſo wee may take a *ground* from *circumciſion*, as it was [a] *ſigne* and *ſeale* of the *righteouſneſſe of faith*, whereby wee may be grounded in the adminiſtration of *Baptiſme*: And it is ſeriouſly to be minded, that *Baptiſme* is not *larger* then *circumciſion* one way, and *leſſer* another way (I mean leſſe *generall*) but (in every reſpect) it is *as generall*, yea, and (in ſome reſpects) *more generall*: *As generall*, becauſe ſuch *males* who had *right* to *circumciſion*, have *right* to *Baptiſme*: *More generall*, becauſe *circumciſion* was to be *adminiſtred* onely upon the *males*; but *Baptiſme* upon *males* and *females*. Now to make it *more generall*, and *leſſe generall*, then *circumciſion*, is a *contradiction*, and you by no meanes will allow of *contradictions*, at leaſt you pretend it.

If a *Maſter* promiſe to give his *ſervants* ſuch or ſuch a portion in *baſſe farthings*, and above his uſuall (or ordinary) cuſtome, give it them in *ſilver*, weight, for weight; It is all one. He hath fulfilled his *promiſe*, ſeeing he leſſeneth not the *ſumme*, and his *ſervants* (if they are *wiſe*, & know what is *good* for themſelves) will not take exceptions therat, or refuſe the ſame; Even ſo it is with *God* and his *people*, The things which he giveth unto them, are *better* and *better*, not *worſe* and *worſe*, *larger* and *larger*, not *leſſer* and *leſſer*, and therefore we may apply this to this particular caſe in hand; and *beleeve* with *David*, that *God* hath magnified his *Word* above all his *Name*.

Now though *Baptiſme* be *greater*, and *more generall* then *circumciſion*, in reſpect of the *ſubjects*, upon whom the ſame is adminiſtred; yet it doth not therefore argue, that *Baptiſme* is the *ſeale* of *one covenant*, and *circumciſion* the *ſeale* of *another covenant*: The *River* of the *Sanctuary*, mentioned in *Ezechiel*, though it was not ſo deep in one *place*, as in another *place*, yet it was the ſame *River*; And a *ſmall light* and a *greater light*, is all one and the *ſame light*, though the *greater* ſeem (in a manner) to ſwallow up the *leſſer*; So a *fire*, is ſtill the *ſame fire*, though it be *increaſed* as much again as it was, faſtening upon more *fuell*, yet it is ſtill one and the ſame, though much greater then before: So *Baptiſme*, although it be, to be *impoſed* upon the *females*, and differeth in reſpect of the *act* from *circumciſion*, yet it is one and the ſame in effect, a *ſeale* of one and the *ſame covenant*; for the enlargement of a thing (as I ſaid before) changeth not the *nature* of the thing enlarged, but maketh it to include more then it did before.

Whereas it is ſaid, that *Infants were then members of the Church*[a]; and whereas it is demanded, *When they were caſt out*[b]? To this you anſwer[c];

That

a Pag. 22 l. 13.
b Lin. 12.
c Lin. 13.

That *they were cast out when the Jewes Church-state, and old covenant was abrogated by the comming of Christ, and preaching of the Gospel, and planting other Churches, farre different from that of the Jewes in many respects.* Line 15.

To this I reply; That this which you have said, proveth not at all, that *infants* were cast out; There is not one tittle of *Scripture* in all the *New* or *Old Testament* to this purpose, that the *infants* of *beleevers* are, (or shall be) cast out; Bring me one Instance, if you can, of any one *infant* of a *beleever*, that at *Christs* coming was to be cast out, & then you will say something for their exempting out of the *covenant*, but as yet you have brought none, neither can you finde any, but many, yea, multitudes of Scripture there are to the contrary, both in the *new* and *old Testament*.

But you seem to poynt out the time when the holy *infants* were cast out of the *Church*; You tell us, they *were cast out when the Jewes Church-state, and old covenant was abrogated by the coming of Christ, and preaching of the Gospel, and planting other Churches, farre different from that of the Jewes in many respects.* But alas, you take for granted, a thing which you have not proved, and it is no marvaile indeed, to see the thing that is not probable, to be without proofe. That the *Jewes Church-state* was *abrogated* with the *old covenant*, I am not bound to *beleeve*, except I see it in *Gods Word*, much lesse will I grant, that the *preaching* of the *Gospel* overthrew the *Church-state*. But seeing the *new Jerusalem hath gates and foundations, according to the number of the twelve Tribes, and twelve Apostles of the Lambe, and that the Jewes and Gentiles being grafted into one Olive tree*, make up but one *Church*. I must conclude, that the *Church* of the *Jewes* is the *Church* of the *Gentiles*; for *Christ* is not properly the *head* of *two bodies*; neither did he come to *abrogate* the *old Church* ★, though he *abrogated* the *old covenant*. Rev. 21. Rom. 11.

But now let us see how farre you would make this *Church* different, from the *Church* of *Israel*; you know, it must be either in *matter*, or in *forme*, or in *both*, otherwise, (I suppose) (you will strive without an opposite,) for all *Christians* generally doe *confesse*, that they were bound to observe such *circumstances*, which wee are not bound to observe; but all this did not argue, but that their *Church* was fit matter, and a *right* forme, and the same with the *Church* of the *Gentiles*.

★ So Mr. *Spilsbery* sayth, That the *Church of God under the old Testament, and that now under the new, for nature are one, in reference to the elect of God, called to the faith, and by the spirit of grace united to Christ, as branches to their vine, and so an holy plant of Gods planting; of which indeed the true Church of God consists.* See his *Treat. of Bap. 11. at lin. 14.*

But

* At lin. 20. But you say *, *That was constituted upon nature, and the naturall seed of Abraham; this upon grace, and the spirituall seed of Abraham.*

To wch I answer, That if by *nature*, you mean *corruption* as it appeareth you do, then (by your ground) the *Church* of the *Jewes* was *constituted* upon *corruption*, & was a *corrupt Church*, a *leporous Church*, in the very *constitution*. You think, that the *Church* of the *Jewes* in her *constitution*, (wch was of *Gods building*, *Isa.* 5. 1 2. 3. * & consisted all of *visible Saints*, *Deut.* 29. 18.) to be *corrupt*. For the like you said before in your book *p.* 4 That they stood meerly upon *nature* and *circumcision* of the *flesh* & not by *faith*, and *circumcision* of the *heart*. And here you oppose this *nature* unto *grace*, & the *naturall seed* unto the *spirituall seed*. And thus it appeareth, that you hold neither the *matter*, nor *forme* of the *Church* to be *spirituall* then, nor the *persons gracious*, but *ungracious*, *fleshly*, and *carnall*. But the Scripture teacheth us, that they were *a holy nation*, *and a peculiar people* unto the *Lord their God*; and so excellent, that none were like unto them; *Great advantage had they every manner of way: Unto them was committed the Oracles of God*. And shall wee thinke, that *God* committed his *Oracles* to a *Church* which had a *carnall constitution*? or that he owned such for his *holy peculiar people*? *God* made an *everlasting covenant* with *Abraham*, that he would be a *God unto him and his seed for ever*: And though the *Law was added*, *because of transgression*, yet it *could not disanull the covenant*, and therefore not the *Church* (or *people* of the *covenant*), or the *seale* of the *promise*. Now surely, if that the *Church* had been *constituted* upon *nature corrupted*, (such as you have opposed to *grace*) and upon the *naturall*, & not upon the *spirituall seed* *, then there was no difference between the *Israelites*, and the *Heathens*; and then was the Church of *Israel*, no communion of *Saints*, but a mixt multitude, which to thinke is very erronious, as may appeare by these Scriptures, *Exod.* 19. 5, 6. & 22. 31. & 12. 48, 49. *Num.* 9. 14 & 15. 15. *Levit.* 19. 2. & 20. 7, 8. *Deut.* 7. 6. & 14. 1, 2. & 26. 18, 19 1 *King.* 8. 53. *Deut.* 4 20. & 29. 10, 11, 12, 13. & 10. 15. *Psal.* 147. 14.

But from this your groundlesse affirmation, you would (through an inference) make another disparitie, between the *Church* of the *Jewes*, and the *Church* of the *Gentiles*: You say, *That was therefore termed Israel according to the flesh, and of the circumcision of the flesh, this*

* *No man* (sayth Mr. *Spilsbery*) *will admit of dead plants to be set in his vineyard, or grafted into a stock, but onely such as are capable to comply with the same, in the sap, and nourishment thereof, to the end it may grow, and bring forth fruit: and so it is with Christ, who comes not short of nature, and therefore he admits not of any dead plants to be set in his spirituall vineyard, or dead members to be joyned to his mysticall body, but onely such as by faith are capable to comply with the head. Neither tooke he for himselfe a compounded body, consisting of both living & dead members, which all are that have not a living principle of grace, &c.* For this see his *Treat. of Bap. pag.* 20. *lin.* 6, 7, 8, 9, 10, 11, 12, 13, 14.

* See before in this *Treatise pag.* 29, 30, 31. For there it is answered at large.

this Israel according to the Spirit, and of the circumcision of the heart, Rom. 8 28 29. *Rom.* 9. 6, 7, 8. *Coll.* 2. 11. And to this I answer, That your speech doth here import, as if none who were *Israel* according to the *flesh*, were *Israelites* according to the *spirit*: but the *Apostle* sayth, *All are not Israel that are of Israel*; He maketh a manifest difference between *Israel*, the *Church* of *God*, and those who were not really *Israelites*, though they came of *Israels loynes* according to the *flesh*. But your speech crosseth the *Apostles* speech, and tendeth to prove, that all were *Israel* that were of *Israel*. But what will you say to the *Proselytes*, and their *seed*? Were they *Israel* according to the *flesh*? Surely they were not: therefore they were *Israelites* according to the *spirit*? As well as others, who were also *Israelites*, both according to the *spirit*, and *flesh*.

Moreover, None were to be *circumcised*, externally in the *flesh*, but those who were in *Gods covenant*, and were *circumcised* in *heart*, so farre as men could discerne; and those that were in *Gods covenant*, were *Israelites spiritually*, and so to be esteemed, even as *true members* of the *Church*. So *David* sayth, *Yet surely God is good unto Israel, unto those that are pure in heart*. *Circumcision* of the *flesh sealed* unto them the *circumcision* of the *heart*; and this *God* promised both to *them*, and *their seed*, and then both *male*, and *female*, were all one in *Christ* *, and so they are now **.

Deut. 30. 6.
* Exod 12. 48, 49. Num. 9. 14. & 15. 14, 15, 16.
** Gal. 3. 28.

As for the *Scriptures* (*Rom* 2. 28, 29. *Rom.* 9. 6, 7, 8 *Coll.* 2. 11) wch you cite, they make nothing for your present purpose; to prove, *That that was* [*onely*] *called Israel according to the flesh, and the other onely according to the spirit; The one constituted upon that* [*nature*] (*which you have opposed to grace*) *& upon the naturall seed* (*destitute of the spirit,*) *the other constituted on grace* (*without nature,*) *and the spirituall seed of Abraham* (*without the naturall seed*) Prove this, and then you say something, else it is nothing to your purpose.

But indeed the substance of what you say heer, is answered at large in this Treatise, *pag.* 29, 30, 31, 32, 33.

And now I will proceed to examine the *Scriptures* which you have cited heer, for confirmation of these your opinions.

As touching *Rom* 2. 28, 29. there the *Apostle* declareth who are the true *Jewes* indeed, (namely) those that are *Jewes* inwardly; and that the *true Circumcision* indeed, is that of the *heart*, in the *spirit*, not in the *letter*, *Whose praise is of God, &c.* Now will you reason from this place, that those who were the *naturall seed* (not degenerating) were not

not the *ſpirituall ſeed* ? and that becauſe *God* accepted of the *infants* with their *parents*, and commanded them to be *circumciſed*, that therefore the *Church-ſtate* was built upon *nature*, and not upon *Chriſt*! Surely you cannot gather any ſuch thing from the *Apoſtles* words, in *Rom.* 2. 28, 29. nor from any other place of Scripture, but rather the contrary. Yea, the *Apoſtle* in the following Chapter declareth, that as for the *advantage* of *the Jew*, and the *profit* of *circumciſion*, it was *much every manner of way; chiefly becauſe that unto them were committed the Oracles of God: For* (ſayth he) *what if ſome did not beleeve, ſhall their unbeliefe make the faith of God without effect? God forbid:* And ſo he concludeth, that both *Jewes* and *Gentiles* are *juſtified by faith*; *Seeing it is one God which ſhall juſtifie the circumciſion by faith, and the uncircumciſion through faith*; *Doe wee then make voyd the Law through faith?* (ſayth he) *God forbid: yea, wee eſtabliſh the Law.*

And in the fourth Chapter *Paul* treateth of *juſtification by faith without workes*; and expoundeth *Davids* ſpeech; for whereas *David* ſayth*, *Bleſſed is the man to whom the Lord imputeth not ſinne, and in whoſe ſpirit there is no guile.* *Paul* explaineth it thus; *Bleſſed is the man to whom the Lord imputeth* [*righteouſneſſe without workes:*] From which places of *Scripture*, much may be gathered againſt thoſe who denie *infants* to have *faith imputatively*; for the *Apoſtle* declareth that *he to whom the Lord imputeth not ſinne*, is a righteous perſon.

* Pſal. 32. 1, 2.

Now every perſon is either *righteous*, or *unrighteous*; for as *righteouſneſſe* is not *imputed* unto thoſe to whom *ſinne* is *imputed*, So thoſe whoſe *iniquities* are *pardoned*, and their *ſinne covered*, the *Lord* (*imputing no ſinne unto them*) he *imputeth righteouſneſſe* unto them, [*Without workes.*] and this *righteouſneſſe*, is that which *juſtifieth* before *God*. It was *faith* which *was counted unto Abraham for righteouſneſſe*. And ſo he proceedeth in the 9th, 10th, and 11th *verſes*, to prove, that this *bleſſing*, or *bleſſedneſſe*, came not onely upon the *circumciſion*, but alſo upon the *uncircumciſion*, declaring that *Abraham* received not *circumciſion* before hee had this *bleſſedneſſe*; wherefore he calleth *Circumciſion a ſigne, and ſeale of the righteouſneſſe of faith, which he had before he was circumciſed*; which importeth, that all thoſe who were *circumciſed* then (according to *Gods* appointment) were (in *viſibilitie*) *bleſſed* before, and had this *righteouſneſſe* before; even as all thoſe who are *baptized*, according to *Gods* appointment, are *righteous* before, and have (in *viſible* account) the ſame *bleſſing*, wch thoſe had, who were *circumciſed*, according to the revealed

revealed will of *God*. And he goeth on in the 13, 14, 15. *verſes*, and there telleth us, who are the *right heires*. And in the 16th *verſe*, he ſayth, that *the promiſe* is *ſure to all the ſeed, not to that onely which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all*. And he further ſheweth, that this *promiſe* ([*ſo ſhall thy ſeed be,*] and that *Abrahams beleeving Gods promiſe,*) was *imputed* unto him for *righteouſneſſe*; and *was not written for his ſake alone, but for us alſo, to whom it ſhall be imputed, if wee beleeve on God.*

Touching the other *Scripture, Rom.* 9. 6, 7, 8. which you alledge to prove your former *poſition*, concerning the different conſtitutions of the *Church* of the *Jewes*, and of the *Church* of the *Gentiles*, it maketh nothing for your purpoſe neither, but directly againſt you; for there wee may ſee, that *though all are not Iſrael which are of Iſrael*, yet the *Word of God taketh effect*; according to that in *Rom.* 3. 3.

Iſaac was no *mocker*, though he were *mocked*; no *perſecuter*, though *perſecuted* in his *infancie*.

Iſhmuels mocking of *Iſaac*, did not argue, that *Iſaac* was alſo a *mocker*.

Iſaac remained ſtill a *childe of promiſe*, (though an *Infant*.) But if it be true, (as you would infer) that *the ſtate was a ſtate of bondmen, and that an heire, or Lord, differed nothing from a ſervant of ſinne*, and *if it were conſtituted, and ſtood meerly upon nature, and circumciſion of the fleſh, and not by faith, and circumciſion of the heart*: it argueth that the *Word* of *God* is *without effect*! that *all were Iſrael that were of Iſrael*! all *mockers* with *Iſhmael*! prophane perſons with *Eſau*! *&c.* which to thinke, is very erronious; for the word of *God* hath taken effect, to retaine the *holy Infants*, and caſt out viſible prophane perſons, and therefore the ſtate wherein they were, was a ſtate of *free-men*.

God was well *pleaſed* with them, and accepted of their *ſacrifices*, and promiſed unto them, *remiſſion* of their *ſinnes* through *Jeſus Chriſt*, who was then to come, and is now come. Therefore I would have you to baniſh ſuch evill thoughts out of your minde, as if they had a *falſe, corrupt*, or *carnall*, and not a *ſpirituall conſtitution*.

Againe conſider, That Church upon whom *holy Baptiſme* was rightly adminiſtred, was *holy* and *ſpirituall*.

But *holy Baptiſme* was rightly adminiſtred upon the Church of *Iſrael*. 1 Cor. 10. 1, 2. Pſa. 77. 16, 17.

Therefore they were a *holy ſpirituall* Church, as well as wee.

But peradventure you will ſay, you mean, that in their *Apoſtacie*

they pleaſed not *God*; and therefore their *Church-ſtate* which they were in formerly, had a *carnall conſtitution*, and was not *ſpirituall*.

To which I anſwer, That the like you may ſay concerning the *Churches* now, which you acknowledge to be *ſpirituall*. But you ſhould conſider, that *many are called, but few are choſen: Gods garden* may have ſome *plants* therein, which poſſibly may degenerate from their kinde, and become *Wilde*, yet the *garden* is ſtill the *Lords*; but the *husband-men* ought when they diſcover ſuch, to weed them out.

2 Cor. 7. 11. So *corruptions* began to *ſpring* in the *Church* of *Corinth*, and they cut downe the *tender fruits* thereof in time. And *God* threatned the members of ſome of the *Churches* of *Aſia*, to execute judgement upon them, if repentance prevented him not.

2 to Rev. 2, & 3.

As for *Coll.* 2. 11. which you have cited, that the *Church* of *Colloſſia*, *Was circumciſed With the circumciſion made Without hands, in putting off the body of the ſinnes of the fleſh, by the circumciſion of Chriſt.* This implyeth not but that the *Jewes* and *Proſelytes* before *Chriſts* coming, had *circumciſion* of the *fleſh*, as an outward *ſigne* unto them, that the *Lord* would *circumciſe* their *hearts*, and the *hearts* of their *ſeed*, to *love* him more and more, according to his *gracious promiſe*. And ſeeing that the *Apoſtle* maketh *circumciſion* heer, the ſame in effect with our *Baptiſme*, it plainly argueth, that as *infants* (in former time) were to receive *circumciſion*, ſo *infants* now (in their *infancie*) are to receive *Baptiſme* the *ſeale* of the ſame *covenant*.

* Lin. 23. * Lin. 28. Whereas you ſay, *That was a ſtate of bond men* *, wherein an *heire* differed nothing from a *ſervant*, this, not of *ſervants* *, but of *ſonnes* and *free-men*. I ſuppoſe you mean by *bond-men*, thoſe who were *bound-ſervants to Sathan*; and by *free-men*, thoſe who were *ſet free by Chriſt*: In this reſpect then you have not done well, in ſaying that ſuch a one that was made *free* (in this ſpirituall reſpect) differed nothing from thoſe who were *viſibly bond-ſlaves of Sathan*. Then (it ſeemes) *Iſaac* differed nothing from a *mocker*; nor the *Proſelytes infants*, from *Heathens* and *Infidels*.

And if you mean, by *ſervants*, thoſe who are *Wicked* in the *Church*, I ſay, they were to be caſt out, as they manifeſted *evill fruits*; for though they were in the *houſe* a while, and were as *children*, yet they manifeſting themſelves afterwards to be *ſervants* of *ſinne*, were no longer to abide; but thoſe who are not *ſervants* of *ſinne*, are now (as they were then) to abide for *ever* therein; ſo *Iſhmael* was in *covenant* with *Iſaac*, and was *circumciſed*; but when he manifeſted *fruits*

of

of *unholineſſe*, but he was caſt. And why was this? Not becauſe he was *Abrahams ſonne*, according to the *fleſh*; but becauſe he manifeſted himſelfe afterward to *be* a *ſervant* of *ſinne*, and ſo degenerated from the righteous ſteps of *Abraham*. Gen. 21. 9, 10.

Now you ought to know, that the *Church* of the *Jewes* was *conſtituted* of *free-men*, and there was not one *ſinner* to be ſuffered in that *church*, but when he was diſcovered, either he muſt *repent*, or be *cut off*; therefore it plainly argueth, that viſible wicked perſons, *bond-ſlaves* of *Sathan*, were not to be the matter of that *Church*; in the firſt conſtitution, they were ſuch who in all outward appearance, were not alliens from *Gods covenants*, or *promiſes*, or *ſtrangers* to *God*, but were ſuch whom he knew, and owned, and ſuch whom he would acknowledge, as in the *kingdome* of *grace* heer, ſo in the *kingdome* of *glory* hereafter. See before in this Treatiſe *pag.* 29, 30, 31, 32, 33, 147, 148, 149.

It may be you thinke thus; That *if the Church of Iſrael were conſtituted of free-men, Why then were many of them manifeſted afterwards to be wicked? Corah, and his company, a congregation of Rebels, from whom Moſes, and the reſt were commanded to ſeperate; famous men, and men of renowne amongſt the Iſraelites, and yet were chiefe in the rebellion; alſo* Nadab *and* Abihu, *offerers of ſtrange fire, and many more, manifeſted themſelves to be evill perſons.*

Anſ. If this be any ground of your prejudicacie againſt the *Church* of the *Jewes*, then let this ſatisfie you, that theſe were *free-men* at firſt, according to *viſibilitie*, as *holy* as *Judas*, or *Simon Magus*, or *Ananias* and *Saphira*; And therefore if it be an *argument* of a *falſe conſtitution*, for *members* of a *Church* of *God* to fall from their *ſtedfaſtneſſe*, then it will follow, that the *Church* now (under the *Goſpel*) hath not a true *conſtitution*, ſeeing that divers fall from their *ſtedfaſtneſſe*, ſome for a time, like the *inceſtuous perſon* in the *Church* of *Corinth*, others, finally, totally, and eternally, like *Judas Iſcariot*, who was one of the *Lambs twelve Apoſtles*.

Let this then be the concluſion, that the ſtate may be a ſtate of *free-men*, though ſome *bond-men* appeare in it, and are caſt out, as *Iſhmael* the *ſonne* of the *bond-woman*, was caſt out of the ſtate of *free-men*, wherein the *infants* of *beleevers* were admitted, though they were not the *ſeed* of *Abraham* according to the *fleſh*.

And the conſideration of this maketh much for the *infants* of *beleevers* now, for as much as *beleevers* (*even free-mens*) *priviledges* are *much enlarged* ſince *Chriſts* manifeſtation in the *fleſh*. The *free-men*

had this *priviledge* formerly to bring in their *infants*, and to difference them from those without: And surely their *priviledges* are not lessened now: * *Christ* came not to bring *losse* and *dammage* to *holy infants*; And if it be true, wch you say, *That till Christs coming, an heire (or beleever) differed nothing from a servant.* If by a *servant*, you mean *Ishmael*, or such as he, who manifested themselves to be *servants of sinne*, then why was the son of the *bond woman* cast out, & differenced from the sonne of the *free-woman*? But indeed you should minde, that *Christ* came to take the *yoake* of the *Law* from the *shoulders* of *beleevers*, and so to ease them of that *servitude*, under which they were; and this doth not impaire the *infants* of *beleevers*, no not in the *least*.

*What had the *Infants* of *beleeving parents* done, to deserve Excommunication (or *casting* out of the *Church?*) If they had don nothing worthy of it (as it is sure they had not) then I may justly conclude, that they were not *children* of the *bond woman*, and if not of the *bond-woman*, then still of the *free-woman*, and if *children* of the *free-woman*, then *members* of the *Church*, and if so, then there is no just reason can be given to debarre such *holy Infants* of their *priviledges*; amongst which, *Baptisme* is one, as *Circumcision* was of *old*.

* Lin. 30.

Touching *Christs* discourse*, which you bring to make your affirmations to appeare *evident true*; It doth evidence, that your affirmations in this *particular*, are *evident false*; for *Christ* sayth no such thing which you faine, that he saith; for he speaketh to those that did derogate from the *steps* of *Abraham*, which the *beleevers Infants* could not justly be said to doe. And *Christ* doth not say, that the *Church* of the *Jewes* was constituted upon *nature, flesh, carnalitie*, opposite to the *spirit*; but he sayth, that those that continued in his *Word*, they then were his *Disciples* indeed, & should know the *truth*, and the *truth* should make them *free*; (not that the *Church*, whereof he and his brethren were members, was evilly *constituted*, because evill persons were in it, or degenerated from it) but that these were *members* in the *Church*, which had need to amend, or else to be *cast out*.

See *John* 8.

Their answer to *Christ* was, that they were *Abrahams seed*, and so were *free al eadie, and were never in bondage to any man.* But in this they said not *true*; for they had degenerated from the steps of *Abraham*. And *Christ* in telling them, that *Whosoever committeth sinne, is the servant of sinne*; did therein declare, that it was no benefit unto any to be of *Abrahams seed*, if they degenerated from *Abrahams steps*; for this was a means, (though they were *members* of the true *Church*) to make them no *members* of it, but to be cast out thence; for (so sayth *Christ* unto them) *the servant abideth not in the house for ever.* Now by this *house*, is meant his *Church*, in which though *sinners* abide covertly (for a time) yet as they manifest themselves to be *corrupt*,

rupt, and levennous, are (or at leaſt ought) to be *caſt* out; Therefore they abide not there *for ever*; So the *Jewes* were taught by the *ceremony* of caſting away *leaven*, to caſt out the *leaven* of *ſinne*, out of their *hearts*, and out of their *families*; and alſo to *purge* the *Church* of *God*, both of *ſinne*, and *ſinners*, ſo far as they could diſcerne by the *light* of *Gods Word*, But thoſe that were *true Saints*, were to abide in that *true Church-ſtate for ever*. So it is ſaid, *Pſal.* 15. 5. That ſuch ſhall *never be moved out of Gods Tabernacle, and holy Mountaine*. So *Chriſt* ſayth heer, that *the Sonne abideth for ever*; *If therefore the Sonne make you free, you ſhall be free indeed*. By this *freedome*, he meant a *freedome* from condemnation for ever, from the *law* of *ſinne*, and of *death* for ever, becauſe he oppoſeth it to the *bondage* they were in.

Further, Theſe perſons whom *Chriſt* reprehended, were not obedient to the *new covenant*, neither did they regard the *commandements* of the *Law*; for the *commandement* ſayth, *Thou ſhalt not* kill. But *Chriſt* ſayd unto them; I know you are *Abrahams ſeed, but yee ſeek to kill me, becauſe my Word hath no place in you, &c.* This *Wickedneſſe* of theirs, was not warranted, neither by the *new*, nor *old covenant*, and therefore they were not allowed in any reſpect, but condemned. Wherefore it evidently appeareth, that you cannot gather from either of the *covenants*, that ſuch viſible wicked perſons, were by *God* allowed to be in (much leſſe the *ground* of) his *Churches conſtitution* after their diſcovery. Theſe then were not meet to be *members* of the *Church* of the *Jewes*, yea, though they were the *children* of *Abraham* (according to the *fleſh*) yet by the *new* and *old covenant*, were to be *caſt* out, when the *leaſt infant* of a *faithfull Proſelyte*, remained ſtill a *member of the Common-wealth of Iſrael*, which was the *Church* of *God*.

Moreover, *Chriſt* did not affirme any ſuch thing (as you would further faine he did,) that perſons by *naturall birth*, and *circumciſion* of the *fleſh*, were admitted *free*; for *Iſhmalites* and *Edomites*, by *fleſhly generation*, were the *children* of *Abraham*, yet they were not therefore admitted *free-men*, till they renounced their *parents ſinne*, and came into the Church. And the *infants* of wicked *parents*, were *circumciſed* in *Apoſtacie*; yet wee will not ſay, that therefore they were *free*; But this wee are to know, that the *naturall ſeed* of the *faithfull*, that were *not apoſtated*, or *degenerated*, were to be accounted the *true ſeed*; and all thoſe who were *circumciſed*, according to *Gods* appoint- *Gen.* 17. 14.
ment, were the *true ſeed* in *covenant* with *God*, and ſo were made *free*; when *Apoſtates* (though *circumciſed*) were *bond-ſervants to ſinne*, and

were not to be admitted (as they ſtood in that ſtate of *Apoſtacie*) to be *members* of the *Church* of the *Jewes*, as you moſt fainedly would *father* upon *Chriſt*.

You fain as if *Chriſt* ſhould ſay, that *Abrahams* nature could produce no other but *ſervants of ſinne, &c.* But I know not what you meane hereby. I know *Abraham* was a *ſinner* in the *loynes* of *Adam*, yet *Adams ſinne* was not imputed unto him to condemnation; no more was it viſibly to *Abrahams ſeed*, but as they degenerated from *Abrahams ſteps*; for the *ſinne* of *Abraham*, which he had *actually*, and *originally*, was forgiven him in *Chriſt*.

And thinke not that he was deſtitute of the *new covenant*, for though the *new covenant* was before the manifeſtation of the *old covenant* in *Mount Sinai*, yet it was *new* in reſpect of *perpetuitie*, though *old* in reſpect of *antiquitie*; & is ſet forth in *Rev.* 4 by the *ſimilitude* of a *Rainbow, in ſight like an Emerauld round about the throne of God.*

And the *Infants* of *Abraham* were never out of the *Church-ſtate*, till they *apoſtated*, & *degenerated* from the ſteps of *Abraham*: If the *promiſes* had been made to *ſeeds, as of many*, then there had been ſome ground to *beleeve*, that *viſible wicked perſons*, or perſons *meerly naturall*, deſtitute of the *ſpirit*, were fit matter for the conſtitution of that *Church*, and that the *ſeed* of *Apoſtates* might be *circumciſed*, as well as others. But the promiſes were made onely to one *ſeed**, namely, *Chriſt*, that is to ſay, *Chriſts body*, which conſiſteth (or ought to conſiſt) *viſibly* of none but *ſonnes of God*, by *faith* in *Chriſt*. And ſeeing the *promiſe* made to *Abraham*, and his *ſeed*, was not made through the *Law*, (namely, the *old Law*) and that this *old Law* could not diſanull the *promiſe*, therefore the *old covenant* could be removed, and yet the *promiſe* continue ſtill, to all thoſe *ſubjects* to whom it was made.

* Gal. 3. 16.

See *A. R.* Pag. 24. li. 1, 2.

But further you would faine, that the *fleſh* ſpoken of in *Gen.* 17. 13. was *Chriſt*, *who was to come of their fleſh*. But you ſhould know, that *Chriſt* came of the *Tribe* of *Judah*, by liniall deſcent, and not of the reſt of the *Tribes*, nor of the father-*Proſelytes*, and yet they being *circumciſed*, that *covenant* of *circumciſion* was in their *fleſh*.

Mat. 1. Luk 3. Iſa. 11.

* Luk. 2. 21.

Moreover, *Chriſt* himſelfe was *circumciſed* [in his *infancie**] where was that *covenant*, if he were the *fleſh* ſpoken of? The *covenant* was in his *fleſh*, as well as in the *fleſh* of his *brethren*. Now by *fleſh*, wee may, and ought to underſtand, that place from whence the *ſuperfluitie* of their *foreskinne* was *cut off*. *My covenant*, ſayth he, *ſhall be in* [*your*] *fleſh*; *and the uncircumciſed man-childe, whoſe* [*fleſh of*

Gen. 17. 10. Ver. 14.

his

his foreskin] *is not cut off, the same person shall be cut off, &c.*

Againe, If by the *flesh*, was onely meant *Christs naturall body*, and by the *covenant*, onely the *circumcision*, which *Christ* was to receive, (and did receive) in his *flesh*. Then *circumcision* was abolished, (or at an end) when *Christ* was *circumcised*, and none were to be *circumcised* after him.

Yea, and if he were that *flesh*, which was to be *circumcised*; then it will follow, that though none other had been *circumcised* before or after, they had not broken the *covenant*.

But *God* did declare, *What the circumcision* was, and *where* it was to be *administred*, and upon *Whom*: Firſt, It was a *cutting off*, of the *superfluous fore-skinne*: Secondly, That it was to be *in their flesh*, and not in the *flesh* of *others* in ſtead of them. Thirdly, That it was to be administred upon *Jewes* and *Gentiles*, that were in the *covenant*: And ſo ſuch perſons were by *vertue* of *Gods covenant circumcised*, not onely before *Christ* was *circumcised*, but alſo after; and therefore you have not done well to interpret *Gen.* 17. 13. after ſuch a *manner*, & you have done *evill*, in fayning it, as if it were the ſpeech of *Christ*, when no ſuch things ever entered into his thoughts. Gen. 17. Exod. 12. 48.

Whereas you think *circumcision* was a *covenant* properly, you ſhould know, that though *circumcision* had the denomination of *Gods covenant* [a], yet it was but a *ſigne* of it [b]. The *names* of things ſignified (in the Scripture) are given to the *ſignes*, which ſignifie them; So the *Lambe* was called *Gods Paſſeover* [c]; the *Rock*, *Christ* [d]; the *bread* and *wine* in the *Lords Supper*, *Christs body* and *bloud*, *&c.* [e] And in this ſenſe, is *circumcision* called *Gods covenant*, that is to ſay, a *token*, or *ſigne* thereof, as *God* termeth it himſelfe in *Gen.* 17. *ver.* 11.

a Gen. 14. 10. b Ver. 11. c Exod. 12. 11. d 1 Cor. 10. 4. e Mat. 26. 26.

As for thoſe which ſay, that the *promiſe*, *covenant*, *election*, *and faith*, *belongeth to* [all] *the beleevers children* (which ſuppoſed caſe you put *to ſhut up* all your matter) I tell you, that if by all, they mean the *godly children* of *godly parents*, then they ſay true; But that the *wicked children* of *godly parents*, have theſe excellent things belonging unto them, is no *article* of my *faith*. When the Apoſtle *Peter* ſayth to the *Jewes*; *The promiſe is unto* (*you*, *and to*) [*your children*,] *and to all that are a far off, even as many as the Lord our God ſhall call.* In including the *children* heer with the *parents*, his meaning is not to include all *beleevers children*, but onely thoſe *holy ones* who abide in their *parents righteous ſteps*; which thing holy *Infants* doe, as before hath been proved at large*; they do not degenerate from the *righteous ſteps* of their *holy parents*.

* See *A. R.* Pag. 25. at lin. 8.

Act. 2. 39.

* See pag. 3.

parents. And therefore such may be lawfully *baptized*, for no more in effect is required to *Baptisme*, then was to *circumcision* of old; this is, as that was, and these are, as those were: *Holy infants* were to be *circumcised* then, and therefore such may be lawfully *baptized* now.

* See *A. R.* Pag. 25. li. 19.

Next, you * charge *the great Clerkes of our times, With confounding the two Covenants, of the Law and Gospel together.* And to this, I say, if by these *great clerkes*, you mean those who thinke *Infants Baptisme* to be a *meer tradition*; Indeed then your accusation may prove true upon them, for such as they doe put no difference between the *new covenant*, made with *Abraham* and his *seed*, and the *old covenant* and *law*, which came long after it; but they thinke this *new covenant*, and the *old covenant*, to be both one, and doe not rightly understand the *nature* of them; and therefore the *hodge-podge in their teachings, and writings*, which you mention*, is their owne, as well as any ones else; as also *the intermixture of grace and workes, truth and errour*; as also *the distillation of the spirit of giddinesse into the hearts of their hearers, that they walke indeed* (as you speak*) *in a circular Maze: And so by confounding Law and Gospel*, have laboured to bring you (or rather detaine you) *in bondage to sinne.*

* Lin. 29.

* Lin. 33.

See *A. R.* pag. 26. at lin. 10.

Next, You would make us beleeve, that you desire that *the doctrine of free grace by Jesus Christ, might be set forth distinctly in its native lustre, and the spiritualitie thereof in its fulnesse of beautie and glory clearly layd open.* Which is indeed a thing to be desired, both in the continuance and encrease thereof. But alas, little doe you thinke (as I in charitie judge) how all your labour in this Treatise, tendeth to the darkening, obscuring, eclipsing, restraining, and limitting of the *doctrine of free grace by Jesus Christ*, the *distinct displaying* of whose *native lustre*, though it be never so often done, or the *spiritualitie* thereof in its *fulnesse* of *beautie* and *glory*, never so clearly layd open before you, yet you cannot see it clearly indeed, so long as you thus hudwinke the eyes of your charitie, and present the *blessed babes* of *beleeving parents*, unto you, and your selfe unto them, in such *beastly* shapes, as you have don throughout your discourse cōcerning them.

You talk freely of *free grace*, as if it were excellent in your eyes, and that you desire to be satisfied with the fulnes of the beautie thereof; But in the mean while, you would not have us thinke that any part thereof belongeth to the *holy infants*: But surely (as I sayd before*) it is well they are not at your finding; for if they were, it seemeth

* See before in this Treatise, *pag.* 82.

that

that you would (*Dives*-like) not admit them the least crum which falleth from your *Table*. But our *sweet Saviour Jesus Christ* who was once an *infant*, and is (and alwayes was) *the onely begotten Sonne of God, full of grace and truth*, hath *free grace* enough in store for them, and hath *displayed* the same excellently in its *native luster*, as is frequently manifested in the *Scripture* of *God*. Which thing no doubt you will perceive, when once *God* openeth your eyes to see how the *covenant* of *mercy* is made with *beleeving parents*, and their *seed*, that he will be their *God*, and will accept of them in *Christ*, (binding them to do nothing above their abilitie) And this *free grace* of *God* ariseth from his *loving kindnesse*, or *good will* which he hath unto them, and alwayes had; which kinde mind moved him to look upon them with the eye of pittie, and so to take such his chosen ones to himselfe. And this grace may well be said to be free, and why? Because it proceedeth not from workes, but from the love of *God* in *Christ Jesus*. The love which is in God, is that which moveth God, (who is love) to love; *Because He loved thy fathers, therefore He chose their seed.* So the *covenant* of *free grace* runs thus; *I will be the God of thee, and of thy seed after thee*: And he bindeth the *holy infants* to no action, or any thing which they cannot doe, but giveth them the true *blessednesse* without *Works*; And therefore though you talke never so long of *free grace*, and tosse it never so often in your mouth, yet it is no freedome for you, but bondage unto you, so long as you doe (by with-standing *holy infants*) as it were, snatch their bread, out of their mouths. The ground whereof is your *unbeliefe*, because you perswade your selfe, that the *holy infants* are not visibly in the state of *salvation*, till they *actually* and *verbally* expresse *faith*: As if the *beleevers infants* [*dying* in their *infancie*] were not *saved* by *Christs righteousnesse*, *imputed* unto them without *Workes*. And your own *errours* (you mention) which *like hypocrites twinnes, doe smile and weep, stand and fall together*, may be justly *fathered* upon those, who b re out the *infants* from the said *priviledges* which *Christ* hath bequeathed unto them, as they are selected unto him.

Deut. 4. 37. Gen. 17. 7, 8.

As for the gay *Clergie* which you mention, (meaning those of the *Church* of *England*, as I suppose) which you now run upon, (as you did at the latter end of your first book,) though it be to little purpose; (for as much as it doth not concerne our poynt in hand,) yet I will tell you what I know, and have found by experience, that they are faine to betake themselves to *Anabaptisticall*

Pag. 25.

tiſticall Arguments, both for the *maintenance* of their *ſtate*, and retaining of evill perſons therein; which indeed ariſeth from their groſſe miſtake of the *Hiſtorie* of the *Scripture*, thinking (as you doe) that the *Church* of the *Jewes* was conſtituted meerly upon *nature* and *carnalitie*, and the like ſtuffe, never conſidering that *God* (from the *beginning* of the *World*) alwayes conſtituted his *Church* onely of ſuch perſons, who in all *viſible* account were *faithfull*, and *holy*; And full provided a way and means to *purge* the *Church* from *corruptions*.

Moreover, The parties (formerly ſpecified) in maintenance of their *ſtate*, have alſo a *fond* erronious conceipt, that becauſe they have ſome of *Gods ordinances*, therefore they are a true *Church*; not conſidering that *Gods ordinances* may be in a *falſe ſtate*, as in *Jero-Boams Whoriſh Church*, (as hath been obſerved formerly **.) Hereupon they are forceably driven, either to *confeſſe* the *Church* of *Rome*, to be a *true Church*, or elſe to maintaine that an *unbaptized* perſon may *baptize*. Now if they ſtand to denie the *baptiſme* in the *Church* of *Rome*, they denie their owne *Baptiſme*, which they received ſucceſſively from thence; which if they doe, (as upon your grounds they are driven thereunto) then how doe you thinke they will raiſe *baptiſme*, except an *unbaptized* perſon *baptize* another?

** See the Anſwer to *A. K.* firſt part.

Thus you may ſee into what ſtreits they wrap and enſnare themſelves, in taking up ſuch groundleſſe *Arguments* as you bring, and all to juſtifie themſelves in their own way, and to avoyd, and withſtand the way of *Seperation*, which is the onely *way* of *God*.

Whereas you bring in the *diſorders* in *Worſhip* & *government*, which you ſay, the *Papiſts* have brought in; I tell you, this is a varying from the matter in hand, yet I ſay, we ought to learne by the ſame to avoyd them, and all thoſe who ſeek to *ruinate* the *foundation* of *Chriſtian Religion*, by calling *darke ſhadowes* upon the *heavenly beauty* and *glorious excellencie*, of *Chriſts Kingly*, *Prieſtly*, and *Propheticall office*, and *eclipſe* his *Mediatorſhip*, as if it were leſſe then it was before he was manifeſted in the *fleſh*. As if he who hath all *power* both in *heaven* and in *earth*, hath not given ſo much *authoritie*, as generally and univerſally to make *Diſciples*, and *baptize* them; as the *Saints* of old had to make *Diſciples* and *circumciſe* them; Surely ſeeing *Chriſt* is as faithfull in his *houſe* as *Moſes*. As the *Goſpel* of *Chriſt* (in former time) was ſo effectuall and *powerfull*, as to cauſe *Proſelytes* (and their *ſeed* in their *infancie*) to have ſuch dignitie (by *vertue* of *Gods covenant*) to

be

be *circumcised*; The *Gospel* of *Christ* (being every jot as glorious as it hath been,) is also as effectuall and powerfull now, to dignifie *beleevers*, and their *infants*, with the *ordinance* of *Baptisme*, and that by vertue of *Gods covenant*; unto which is annexed *Christs institution*, which is very *generall*, yea, *more generall* then *circumcision* was of *old*. And surely if the *infants* of *beleevers* had that *power*, as to become the *children* of *God* in their *infancie*, fellow-*heires* with the *Saints* in *light*, as *Isaac* was, and all those like him were, and to be *coe-heires* with *Jesus Christ*, of the *everlasting inheritance*, *kingdome*, and *glory*, and that before *Christs resurrection*; Then the *infants* of *beleevers*, borne after *Christs resurrection*, have the like *priviledges*. But the *first* is true from the *grounds* before layd, from their *right* to the *covenant*, their being in the *covenant*, *&c.* and the unchangeablenesse of the *Angel* of the *covenant*, Therefore the latter, that *holy infants* are still in the *covenant*, is true also; And this hath been sufficiently proved before.

Touching your Exhortation, how wee should bewaile the great *Apostacie*, *&c.* I say, as the *Saints* of *old* did bewaile the great *Apostacie* of the *Israelites*, both in *faith* and *worship*, who were *replenished from the East, and were south-sayers, like the Philistians, and pleased themselves in the children of strangers*; So wee ought to bewaile this *Apostacie* of these now. Isa. 2. 6.

Wee have cause to bewaile their *ignorance*, who pretend *holinesse* to *God*, and make a *verball profession*, drawing neer unto *God* with their *mouthes* (like the *Apostate Israelites*) when their *hearts* are far from him; pleading for the *baptizing* of those *Infants*, whose *parents* are neither of them *beleevers*, causing the *holy signe* to be *administred* upon their *infants* in that *idolatrous estate*; in the partaking whereof, they have no *right*, any more then the *seed* of those *Apostates* of the *Israelites*, had *right* to *circumcision* in former time.

But yet though the *Infants* were *circumcised* in that *Idolatrous estate*, the *Prophets* worke was to call them to *repentance*, and if they returned (the manner of their *circumcision* being repented of) it was as effectuall unto them, as if they had received it in an excellent and *holy manner*. So those who are *baptized* in their *infancie*, in the *state* of *Apostacie*, at their conversion are not to be *baptized* againe; but to repent of the *evill* of the *manner*, and not cast away *Gods holy institution*, but still retaine it, and make *a holy use* of it, yet they ought not to *Idolize* it, by preferring it before that which is greater. Though the

Rev. 2. 1, 2. *Temple*, and the *Altar*, and the *worshippers*, were to be *measured*, yet the *Court* without was to be cast out, *and not to be measured, because it was given to the Gentiles.*

Againe, Whereas you speak of the *abrogation* of the *state* of the *Jewes*. I say, This hath been answered fully before, you should still minde that *Jesus Christ* came not to *undermine* or *overthrow* his *kingdome*, though it was *taken out of the hands of the unbeleeving Jewes, and given unto another people*, whom *Christ* testified, *would bring forth fruits of it.*

Againe, Whereas you speak of the casting off of *Israel*, according to the *flesh*.

I answer, That none were cast off meerly because they were *Israelites* according to the *flesh*; and though some were cut off, yet others remained on, and in that state where the *Gentiles* by *faith* were *planted* and *placed*; as some of the *Jewes*, through *unbeliefe*, were cut off, *supplanted*, and *displaced*. So the *Apostle Paul* sayth, the *Jewes* some of them (not all of them) were cut off, because of *unbeliefe*, and the *beleeving Gentiles* grafted in their stead. As for those that *beleeved*, their *priviledges* and *prerogatives* were still as great, and as large, both to them, and their *seed*, as they were before. And the like may be sayd concerning the *Proselytes*. And so your other question is resolved, concerning the bringing in of us *Gentiles*, and our *seed*, as acceptable on *Gods Altar*.

And whereas you question againe;

A. R. *Whether the parents, Jew and Gentile, must needs be borne againe of the Spirit, and onely by faith become the seed of Abraham, and heires according to promise*, Gal. 3. 7. 29. Rom. 4. 11, 12. *And shall their children become the same seed by nature?*

I answer. The *birth* of the *Spirit* is very necessary both to *young* and *old*, without which they cannot enter into the *kingdome of heaven*. And I would have you to know, that I plead not that the *children* of the *faithfull* become *heires* of the *promise* by *nature*; but by the *free grace* of *God*, *which passeth all understanding*; which is as sufficient for *beleevers*, and their *children* now, as formerly.

And these interrogations of yours, are answered at large, you having mentioned the same things before.

Againe, You say;

A. R. Pag. 30. lin. 2. to lin. 10. *Neither can any shew any one such promise to any beleever, in all the whole World, and his seed, as was and is to Abraham and his seed, who is*

therefore

therefore the father of us all (to wit) of all beleevers, and onely of beleevers, Jew and Gentile, father and childe, &c. Rom. 4. 16. *and therefore it is faith, that it might be by grace, to the end the promise might be sure to all the seed; but the promise is sure onely to beleevers; Therefore beleevers onely are the seed of Abraham, to whom the promise and ordinance of the new Testament doe properly appertaine.*

To which I answer, That this hath been answered before already, It hath been proved sufficiently, that the same *covenant* which was made with *Abraham* and his *seed*, is made to *beleevers* and their *seed*; & it being a perpetuall *covenant*, the *heires* of it are perpetuall *heires*, even such to whom the *promises* doe appertaine, as well as unto their deare brethren of old, who are departed in the same faith; and this *heavenly* order the *old Law* which was given at *Mount Sinai*, could not dissanull.

And I hope there is no reasonable man, but will condescend unto this, that all those who were to receive the *signe* and *seale* of the *righteousnesse* of *faith*, were *visibly holy* and *faithfull*; but the *Infants* of *beleevers* were, by *Gods* appointment, to receive the *signe*, and *seale* of the *righteousnesse* of *faith*; therefore the *Infants* of *beleevers* were then (as they are now) *visibly holy* and *faithfull*. And *Christian Infants* are as *capable* (every way) of the *seale* now, as the *Infants* of the *Jewes* (*Gods* holy ones) were *capable* of the *seale* in former time.

Therefore the *Baptisme* of the *New Testament*, doth properly appertaine unto such; and therefore the administration of *Baptisme* upon them, doth not overthrow the least part of the *Gospel* of *Christ*, or any thing of his, much lesse the whole, as you (in your following words) most falsly speake; and therefore the *minor* of your following argument, being so small, that there is no truth therein; the conclusion builded thereon, (that that *Baptisme** is *Antichristian* and *abominable*) is *Antichristian* and *abominable*, as well as your *comparisons*, specified in your first Book, where you compare the *Baptisme* of *Infants* with the *abominable Hierarchy*. Against which imprecations, I must, and will still, as I have done, maintaine the *Baptisme* of *holy Infants* to be *just* and *lawfull*, *holy* and *Evangelicall*; and ought to be observed, according to the *command* of *Christ*, Mat 28. 19. Mar. 16. 16. Of which sufficient hath been spoken before, and more may be according as time and occasion shall be offered.

* Pag. 30. l. 15.

But your bare affirmations, (without proofe) you take for granted to be very true, and therefore upon this ground, you proceed to make a finall conclusion of your Booke, with this Conclusion;

A. R. His laſt Concluſion.

That the Baptiſme of Infants, is the greateſt deluſion, and a thing of as dangerous conſequence, as ever the Man of ſinne brought into the World; and therefore the greateſt maintainers thereof, are juſtly to be eſteemed the greateſt deluders. Wherefore it is high time for us to look about us, to awaken out of this drunken ſlumber, and to ſee how hitherto Wee and our fathers have been blindly led, by our blind guides, into this depth of ignorance, and miſt of iniquitie, and let us ſeek out by What meanes, and by Whom Wee are ſo miſerably intoxicated, as to ſtumble and grope for our Way, thus even at noone day.

To which I anſwer, That it is not materiall or ſufficient to ſay, it is a *deluſion*, except it could be proved to be ſo; you ſhould know, that it is not a *deluſion*, nor dangerous in the *leaſt*, much leſſe can it be the *greateſt deluſion, and of as dangerous conſequence, as ever the Man of ſinne brought into the World*; as you (without ſo much as any *juſt conſequence*) moſt unjuſtly conclude; rather wee may conclude, that the greateſt with-ſtanders of *holy Infants Baptiſme*, are the greateſt deluders; Wherefore I may better conclude againſt you, that you have done very evill in uttering forth ſuch *bitter Words*, againſt the *Baptiſme* of *holy Infants*, before you had ſeen the *premiſes* better weighed in the Ballance of the *Sanctuary*. And why is it? but becauſe you doe not look upon things with a ſingle eye. Yea, *your ſpirituall ſight* is ſo *darkened*, (or rather that *naturall reaſon* which is in you,) that in puſhing at *Gods people*, you puſh againſt *God*, who ſtandeth between you and us; though you (rideing upon the inſufficiency of your humane teſtimony, which will not beare you out) ſee him not, no more then blinde *Balaam* ſaw the *Angel* of *Jehovah*, that fought againſt him; But when your *eyes* are opened, then you ſhall ſee your *errour*, and be inabled to perceive a difference *ſpiritually* between the *Infants* of *beleevers*, and the *Infants* of *unbeleevers*, in reſpect of a *viſible ſtate*, and reverence the *ordinance* of *Baptiſme*, adminiſtred upon *holy Infants*, for his ſake, who is the Author and Inſtituter thereof; and no more condemne the *generation* of the *juſt*, who practiſe the ſame; and ſo *kick* againſt the *prickes*, and be a fighter (as you are now) againſt *God*. But know, that it is no better then *ſacriledge*, to *father Gods holy Inſtitutions* upon the *Man of ſinne*.

And ſeing the *ſigne* & *ſeale* of the *righteouſnes* of *faith*, was cõmanded by *God* to be *impoſed* upon the *Infants* of *beleevers*, we may juſtly conclude, That thoſe are deluded by *ſinne*, which ſay it is a *deluſion* of the *Man of ſinne*; but ſuch prejudicate *opinions*, as yours are, are the very

very *ſuggeſtions* of *Sathan*; for with the ſame *carnall reaſon* did he poſſeſſe *Eve*; & with the like *ſuggeſtions* hath he violently poſſeſſed you; this being as bad as that, if not *worſe*; and therefore thoſe who are *moſt active* and famous to withſtand the *Baptiſme* of *holy Infants*, are (if you will have it) *the greateſt and moſt groſſeſt deluders*, at leaſt (and at the beſt) they are *deluded*.

And if you will ſtill determine to hold on, as you have done, ſaying that the *Baptiſme* of *Infants* is a *meer device*, and *tradition* of *man*, and brought into the *world* for *politick* and *by-ends*, &c. when it is apparently knowne, that *God* firſt brought it into the *World*; and his *love* is not *ſelfe-love*, neither hath he *any* other *ends*, but his *own glory*, and the good of *his people*. I ſay, if you hold on in your peremptory *concluſion*, that it is a *deluſion* of the *Man of ſinne*, and that the greateſt *maintainers* thereof, are *juſtly* to be eſteemed the *greateſt deluders*. I muſt (knowing you to be *deluded*) deſire you to *awake* out of this [your] *drunken ſlumber*; and know, that in all theſe your fond imaginations, & vain conceptions, you have brought forth a meer *dream*; When you awake (I hope) you will not finde it ſo.

AND *now for concluſion, I deſire you ſeriouſly to conſider the Scriptures, reaſons, and arguments brought by mee to vindicate the lawfulneſſe of the* Baptiſme *of* holy Infants, *againſt whatſoever objections you have heer ſet downe in oppoſition of this Truth. And withall take notice* (*I pray you*) *how that throughout both theſe your Treatiſes againſt* Infants baptiſme, *you have not brought one Scripture, from whence wee may draw the leaſt conſequence for diſmiſſing the* holy Infants *from being members of* Gods viſible church, *or for keeping them from* Baptiſme (*the viſible ſign of the new* Covenant,) *extant now, any more then ſuch* holy Infants *were exempted in former time from* Circumciſiõ *the viſible ſign of the new* Covenant) *extant then. But many, yea, multitudes of plaine and evident teſtimonies there are, evidently declaring the excellent benefits which appertaine unto them in* Jeſus Chriſt; *Amongſt which,* Baptiſme *is one, which though it be externall, and is not effectuall* [*of it ſelfe*] *to the ſalvation of any, yet it is a ſign* (*or token*) *by which* God *will have all his* viſible Saints, marked *out for the* peculiar ſheep *of his owne* paſture.

And if holy Infants *were not to be* baptized, *as* holy Infants *formerly were to be* circumciſed *before* Chriſt *was manifeſted in the fleſh,*

fleſh, then it would argue a great weaknes, or imperfection in Chriſt, eclipſing his Mediatorſhip, *as if he were not ſo able to make this as profitable unto theſe (in their* infancie*) as* Circumciſion *was unto the other (in their* infancie*) importing as if* Chriſt *were not ſo faithfull in his* houſe, *as* Moſes, *and as if* Baptiſme *were of ſmaller value, and of leſſe effect then* Circumciſion.

But Baptiſme *is as generall and as effectuall every manner of way as* Circumciſion, *therefore as* Circumciſion *was not worne out from the* Infants *of* beleevers, *but was ſo permanent, that it remained till* Chriſts *firſt coming, and till he took away the* Ceremonies *of the* old Law; *ſo* Baptiſme *hath not, nor ſhall not be taken away from theſe, but remaine as permanent with them, till* Chriſt (*who was once an* Infant *like them*) *come againe in the Clouds of heaven, with* power *and* great glory, *deſcending with his ſhouting Troopes of heavenly Hoſts; When the* heavens *from above, and* hell *from beneath, ſhall be emptied of thoſe immortall ſoules and ſpirits which are therein, When your owne eyes ſhall behold our* Emanuel, *either to your* glory, *or* confuſion; *at which time, all the dead both ſmall and great,* Infants *as well as other, ſhall be ſeen to ſtand before* God *to be judged; Then ſhall there be a ſeperation between the* precious, *and the* vile, *when* Jeſus Chriſt, *our ſweet* Saviour, (the very beautie of holineſſe, *the* brightneſſe of his Fathers glory, *and the* expreſſe image of his perſon) *ſhall invite the* bleſſed babes *of* beleeving parents, (*together with the reſt of his* ſheep) *to receive the* ſubſtance *of all his* ordinances, *the* accompliſhment *of all his* promiſes, *the* enjoyment *of that* glorious *and* immortall eſtate, *that* unchangeable *and* perpetuall ſupreame inheritance, *which ſhall never be worne out, or taken away, but remaine from* everlaſting *to* everlaſting.

FINIS.

3

A COPY OF A LETTER, FROM THE MEMBERS OF BOTH HOVSES

Assembled at

OXFORD,

To the

EARLE OF ESSEX:

Dated the 27 of January, 1643.

WITH

The names of those who Signed it, desiring *a Treaty of* PEACE.

Printed by Order, to be published to the whole Kingdom.

EDW. NORGATE,

Printed at *OXFORD, Iannary* 30.

By LEONARD LIGHFIELD, Printer *to the University.* 1643.

ff6:8.

My Lord,

HIS Majeſtie having by His Proclamation of the 22. of December (upon the occaſion of the Invaſion threatned, and in part begun by ſome of His Subjects of Scotland) ſummon'd all the Members of both Houſes of Parliament to attend Him here at Oxford: We whoſe names are under written are here met and aſſembled in obedience to thoſe His Majeſties commands. His Majeſty was pleaſed to invite us in the ſaid Proclamation by theſe gratious expreſſions; [That His Subjects ſhould ſee how willing he was to receive advice for the preſervation of the Religion, Lawes and ſafety of the Kingdome, and as farre as in Him lay to reſtore it to it's former Peace and ſecurity, (His chiefe and onely end) from thoſe whom they had truſted, though he could not receive it, in the place where He appointed.] This moſt gracious invitation hath not onely been made good unto us, but ſeconded and heightened by ſuch unqueſtionable demonſtrations of the deep and Princely ſenſe which poſſeſſes His Royall heart of the miſeries and calamities of His poore Subject in this unnaturall Warre, and of His moſt entire and paſſionate

affections, to redeeme them from that ſad and deplorable condition, by all wayes poſſibly conſiſtent either with His Honour, or with the future ſafety ot the Kingdom, that, as it were impiety to queſtion the ſincerity of them, ſo were it great want of duty and faithfulneſſe in us, (His Majeſtie having vouchſafed to declare, that He did call us to be witneſſes of His actions, and privy to His intentions) ſhould we not teſtifie and witneſſe to all the world, the aſſurance we have of the piety and ſincerity of Both; We being moſt entirely ſatisfied of this truth, We cannot but confeſſe, that, amidſt Our higheſt afflictions in the deep and piercing ſenſe of the preſents miſeries and deſolations of our Country, and thoſe further dangers threatned from Scotland, We are at length erected to ſome cheerfull and comfortable thoughrs, that poſſibly we may yet (by Gods mercy, if his juſtice have not determined this Nation for it's ſinnes, to totall ruine and deſolation) hope to be happy Inſtruments of our Countries redemption, from the miſeries of Warre, and reſtitution to the bleſſings of peace, And We being deſirous to beleeve your Lordſhips (howſoever ingaged) a perſon likely to be ſenſibly touched with theſe conſiderations, have thought fit to invite you that part in this bleſſed work, which is onely capable to repaire all our misfortunes, and to boye up the Kingdome from ruine; That is, by coujuring you, by all the ob'igations that have power upon Honour, Conſcience, or publique Piety, that laying to heart, as we do, the inwardly bleeding condition of your Country, and the outward more menacing deſtruction by a forreigne Nation, upon the very point of invading it, you will cooperate with us to it's preſervation, by truely repreſenting to, and

faith-

faithfully and induſtriouſly promoving with thoſe by whom you are truſted, this following moſt ſincere and moſt earneſt deſire of ours; That they joyning with us in a right ſenſe of the paſt, preſent, and more threatning calamities of this deplorable Kingdom, ſome perſons be appointed on either part, and a place agreed on, to treat of ſuch a Peace, as may yet redeem it from the brinke of deſolation.

This addreſſe we ſhould not have made, but that His Majeſties ſummons by which we are met, moſt graciouſly proclaiming pardon to all without exception, is evidence enough, that his mercy and clemency can tranſcend all former provocations, and that He hath not only made us witneſſes of his Princely Intentions, but honoured us alſo with the name of being ſecurity for them.

God Almighty direct your Lordſhip, and thoſe to whom you ſhall preſent theſe our moſt roall deſires, in ſuch a courſe as may produce that happy Peace and ſettlement of the preſent diſtractions, which is ſo heartily deſired and prayed for by us, and which may make us.

From Oxford the
27. January, 1643.

Your affectionate Friends.

A List of the Lords and others who signed the Letter to the Earle of Essex, dated at Oxford 27. January. 1643.

C Harles P.
Yorke.
Cumberland.
Ed. Littleton C. S.
Fra. Cottington.
D. Richmond.
M. Hertford.
E. Lindsey.
E. Dorset.
E. Shrewsbury.
E. Bath.
E. Southampton.
E. Leicester.
E. Northampton.
E. Devonshire.
E. Carlile.
E. Bristoll.
E. Barkshire.
E. Cleveland.
E. Rivers.
E. Dover.
E. Peterborough.
E. Kingstone.
E. Newport.
E. Portland.

V. Conway.
L. Digby.
L. Moubray and Mattravers.
L. Wentworth.
L. Cromwell.
L. Rich.
L. Paget.
L. Chandoys.
L. Howard of Charleton.
L. Lovelace.
L. Savile.
L. Mohun.
L. Dunsmore.
L. Seymour.
L. Percy.
L. Wilmot.
L. Leigh.
L. Hatton.
L. Iermin.
L. Carrington.

John

John Pettiplace.
Alex. Denton.
John Packington.
Tho. Smith.
F. Gamul.
Io. Harris.
Ioseph Iane.
Rich. Edgcombe.
Jonathan Rashleigh.
G. Fane.
P. Edgcombe.
will. Glanvill.
Ro. Holborne.
Ra. Sydenham.
Fr. Godolphin.
Geo. Parry.
Amb. Manaton.
R. Vyvyan.
Io. Polewheile.
John Arundell.
Tho. Lower.
Edw. Hide.
will. Alleftree.
Geo. Stonehouse.
Ed. Seymour.
Peter Sainthill.
Will. Poole.
Roger Mathew.
Rich. Arundel.
Robert Walker.
Giles Strangwaies.
John Strangwaies.

Tho. Hele.
Ger. Naper.
Sam. Turner.
wil. Conftantine.
Hen. Killigrew.
Rich. King.
John Dutton.
Hen. Bret.
wil. Chadwell.
Theobald Gorges.
John George.
Tho. Fanfhaw.
Humf. Conningesby.
Rich. Seaborne.
Arth. Ranelaugh.
Thomas Tomkins.
Sampfon Evers.
John Culpeper.
Jeffrey Palmer.
John Harrifon.
Tho. Fanfhaw.
Rog. Palmer.
Orlando Bridgman.
wil. Watkins.
John Smith.
Tho. Bludder.
Ed. Littleton.
Harvie Bagot.
Rich. Leveſon.
Rich. Cave.
Rich. weſton.
Rich. Lee.

Tho.

Tho. Whitmore.
Ed. Acton.
C. Baldwin.
R. Goodwin.
Tho. Howard.
Tho. Littleton.
Ro. Howard.
John Meux.
Matthew Davis.
F. Cornwallis.
Tho. Iermyn.
John Tayler.
William Baſſet.
William Portman.
Edw. Rodney.
Tho. Hanham.
Ed. Phelipps.
John Digby.
Ed. Kirton.
Cha. Leuknor.
Edw. Alford.
John White.
John Aſhburnham.
Will. Smith.
Tho. Leedes.
John Thynn.
Will. Pleydell.

Ro. Hide.
Ed. Griffin.
Walter Smith.
Geo. Lowe.
Ric. Harding.
Hen. Herbert.
End. Porter.
Sam. Sandys.
John Bodvill.
Will. Morgan.
Will. Thomas.
Io. Moſtyn.
Hen. Bellaſis.
Geo. Wentworth.
Will. Mallory.
Ri. Alburgh.
John Salisbury.
Will. Herbert.
Will. Price.
John Price.
R. Herbert.
Cha. Price.
Phil. Warwick.
Tho. Cooke.
Rob. Crooke.
Herb. Price.
John. Whiſtler.

FINIS.

The chiefe Fort in the Island of Axholme taken by Sir John Meldrum.
The last Proclamation from Oxford.
The brave resolution of the Garrison of Pembroke castle.

4

Numb. 37.

C R

Mercurius Civicus.
LONDONS
INTELLIGENCER:
OR,
Truth impartially related from thence to the whole Kingdome,
to prevent miſ-information.

From *Thurſday February* 1. to *Thurſday February* 8. 1643.

NO little action hath been performed by any of our forces in any part of the Kingdome ſince the late notable defeat given to the Lord *Birons* forces by Sir *Wil. Brereton* that much recent intelligence cannot be this weeke expected. For the particular relation of the manner of the fight, and the number of the ſlaine and taken priſoners both in the reliefe of *Nampt-*

wich

wich by Sir *Tho. Fairfax* and Sir *Wil. Brereton*, and by the Garriſon of the Towne in their repulſe of the enemies forces from thence, they have been already formerly imparted. I muſt therefore at the preſent deſiſt from making any further relation of ſo eminent and remarkable a ſervice, leſt I ſhould trouble the Reader with a prolix repetition of ſuch things which have been ſo often repeated; although (I muſt confeſſe) that the memoriall of thoſe paſſages deſerves to be engraven in Letters of Braſſe, and to be preſerved as a laſting monument unto future generations of the juſt and righteous diſpenſations and compenſations of the Almighty towards thoſe profeſſed enemies of his truth, who deſerting the Proteſtants in *Ireland* leaving them to the mercy of the Rebels came to fight againſt the Proteſtants here; and of his propitious and gracious dealing towards his owne people in remembring of them in their low condition, and in the delivering of ſo great a multitude, ſo much animated, fleſhed, and incouraged with former ſucceſſes into the hands of ſo few and almoſt deſpicable forces, and further ſo to alter and change the face of things in that County of *Cheſhire* in the ſpace of one weeke, that thoſe forces who were a ſhort time before ſtraightly beſieged and in much danger to be taken by the enemy, are now in a poſture fit and able to beſiege the enemy in their ſtrongeſt hold; for as we were informed on Tueſday laſt *February* 6. the forces of Sir *Thomas Fairfax* and Sir *Wil. Brereton* were then within three miles of *Weſtcheſter*, and intended (through the aſſiſtance of the Almighty) to take ſome ſpeedy courſe for the regainment of that Towne unto the commands of the Parliament, that ſo ſome meanes may be uſed not onely to prevent the comming over of any more Iriſh or forraigne forces to that place, but alſo that with the more conveniency they may ſend over aſſiſtance to our poore diſtreſſed Proteſtant brethren in *Ireland*.

On Friday *Feb.* 2. the houſe of Commons paſſed an order to this effect: That on the next Lords day following publique thanks ſhould be rendred unto Almighty God for the ſeaſonable comming in of our brethren of *Scotland* to our aſſiſtance, for the ſucceſſe of the garriſon at *Nottingham* againſt the Marqueſſe of *Newcaſtles* forces, and for the fore-mentioned victory of Sir *Wil. Brereton* againſt the Engliſh Iriſh; and that copy of the ſaid order, with the names of the chiefe Commanders and Officers which were taken and ſlaine of the enemies in that defeat ſhould be read by the Miniſters of the

ſeverall

ſeverall Congregations in and about the City of *London* and *Weſtminſter*. And that the names of all ſuch Miniſters who ſhould refuſe to publiſh the ſaid order ſhould be returned unto the Parliament, which was performed accordingly.

We told you the laſt weeke of a Meſſage ſent from *Oxford* unto his Excellency the Parliaments Lord Generall under the hands of about 40 Lords, and an 115 of their pretended houſe of Commons at *Oxford*, whoſe names have been already publiſhed in print; the deſigne was under a formall pretence of a mediation for peace betweene the King and his Subjects, to have diverted the proceedings of Parliament. To which purpoſe the Letter is full of many ſuch ſpecious proteſtations and expreſſions as theſe: *That the demonſtrations of the deepe and Princely ſence which poſſeſſes his royall heart of the miſeries and calamities of his poore Subjects in this unnaturall warre, and of His moſt intire and paſſionate affection to redeeme them from their ſad and deplorable condition by all waies poſſibly conſiſtent either with His honour, or with the future ſafety of the Kingdome*, had occaſioned from them this following requeſt, *That thoſe by whom he* (namely the Earle of *Eſſex*) *was truſted* (not vouchſafing them the name of Parliament) *joyning with them in a ſence of the paſt, preſent, and more threatning calamities of this deplorable Kingdome* (not) *by the comming over* (of the Iriſh Rebels, but) *of the Scots* (forſooth as is by that Meſſage pretended) *ſome perſons to be appointed on either part, and a place agreed on to treat of ſuch a peace as may yet redeeme it from the brinke of deſolation.* But that the World may perceive the underhand dealings of the Oxonian party, it was advertiſed from *Oxford* Wedneſday *Febr.* 7. that a Proclamation iſſued forth from thence in His Majeſties name the ſame week the ſaid Meſſage was ſent, forbidding all perſons whatſoever from comming from *Oxford* or any other the Kings Quarters unto the City of *London* upon paine of death. Further declaring, that every man whatſoever who is now under the power of the Kings Army ſhall be ſummoned to make anſwer upon oath upon a certaine day, and to make knowne what ſum or ſums of money he owes, or there is due unto him from any perſon now reſiding within the City of *London*; and that whatſoever debts they finde ſo owing ſhould be preſently depoſited at *Oxford* for the uſe of the Kings party; or otherwiſe his eſtate ſhall be ſequeſtred, and his goods ſeized upon, and confiſcated for His Majeſties uſe.

This we may eaſily perceive to be the effect of all *Oxford* Accommodations, and that (according to their uſuall courſe) when the moſt ſpecious pretences are ſet on foot, their deſignes are then the greateſt for the overthrow of the Parliament and wel-affected.

It hath been the common oſtentation of the malignants, and others of the Cavaliers party about *London* and in other places of the Kingdome for above theſe foure moneths paſt, that the Kings forces had poſſeſſed themſelves of the whole Principality of *Wales*, and that *Pembroke*-caſtle was alſo ſurrendered unto them; but that we may ſee how fictious that report is, and notwithſtanding a particular relation thereof mentioned by *Aulicus* (the common ſource and ſpring of all their fictions) we had certaine intelligence on Munday *Febr.* 5. That the ſaid Caſtle by meanes of the faithfull Governour thereof, (notwithſtanding all the frequent deſignes of the enemy to ſurpriſe it) doth ſtill continue under the command of the Parliament. That the malignant Gentry and other Inhabitants of the Counties of *Carmarthen*, *Pembroke*, and *Cardigan*, who having gathered themſelves into a body under the command of *Richard* Earle of *Carbry* who pretends to have a Commiſſion from His Majeſty to raiſe forces in thoſe Counties of *Wales* have been very active in their endeavours for the obtaining of it; but finding all their deſignes fruſtrate they reſolved once more to ſet upon the worke; for which purpoſe they met at *Carmaerthen* the 11 of this inſtant January, where ſome of the grand malignants amongſt them agreed upon this enſuing Proteſtation, which I ſhall the rather mention for a more eminent teſtimony of the ſafety of the ſaid Caſtle of *Pembroke*, and that if there be neceſſity or occaſion, ſome courſe may be taken for the reliefe of thoſe honeſt Britaines, who ſo bravely ſtand up for the defence of their ancient Liberties and Priviledges when the reſt of their ignorant Countrymen take up Armes to enſlave themſelves and their poſterity. The Proteſtation followes in theſe words.

WHereas we whoſe names are underwritten, having met at the place aforeſaid, by direction of the Right Honourable Richard Earle of Carbery, Lieutenant-Generall to His Majeſty of the ſeverall Counties of Carmarthen, Pembroke and Cardigan, &c. being ſenſible of the preſent danger the ſaid Counties now ſtand in (his Lordſhip communicating with us the intelligence ſent him by Letter from one of his Majeſties Secretaries of State, of great Forces deſigned to land, and in readineſſe to enter and invade the ſaid Counties in an hoſtile manner, in no way Commiſſioned by his Majeſty, ſuch Forces being thereunto more eſpecially incouraged by

by the preſent withſtanding of his Majeſties authority now exerciſed by ſundry perſons, who having poſſeſſed themſelves of the Towne and Caſtle of Pembroke, doe in an hoſtile manner keepe the ſame, refuſing to ſubmit themſelves and the ſaid Towne and Caſtle to his Majeſties government and authority, contrary to the conſtant and knowne Lawes of the Land) have ſolemnly proteſted, and hereby doe to the utmoſt of our power and ability, as well with our eſtates as perſons, and by all other meanes and induſtry whatſoever within our power, to withſtand, reſiſt, and expulſe all ſuch forces as aforeſaid whatſoever, attempting or acting any ſuch entry and invaſion or hoſtility. And whereas we are likewiſe ſenſible that the condition of the Towne and Caſtle of Pembroke, oppoſing his Majeſties juſt authority and Lawes of this Kingdome, is not onely an incouragement to invite forraigne or rebellious Forces to enter the ſaid Counties, and ruine the ſame, but will in a great meaſure adde to, and further the pernicious deſignes of ſuch Forces as ſhall enter and invade thoſe Counties, by landing at the haven of Milford; we conceive it fit, That his Lordſhip, when hee ſhall ſee it opportune, to prevent and redreſſe the ſaid miſchiefes, ſhould imploy out of the ſaid reſpective Counties ſuch number of the Trained Bands thereof, or ſuch able perſons as ſhall be produced by them, or any of them, to ſupply their perſons in the ſaid ſervice as he ſhall thinke requiſite for reducing the ſaid Towne and Caſtle of Pembroke to due obedience, and ſecuring the Peace of the ſaid Counties; and that ſuch Forces be quartered and provided for, during the time of ſuch ſervice by every the ſaid Counties reſpectively, whereunto ſuch Forces or any part thereof ſhall happen to be commanded by his Lordſhip to any the purpoſes aforeſaid, during their reſidence within any the ſaid Counties. And whereas a greater ſtrength of Horſe will be requiſite for the ends and ſervice aforeſaid, then uſually the ſaid Counties were rated unto, we conceive it fit, and accordingly doe ſubmit thereunto, that his Lordſhip ſhould aſſeſſe, for the purpoſe aforeſaid, upon ſuch perſons as he ſhall thinke fit of the ſaid reſpective Counties, ſuch proportion of Horſe as in his judgement ſhall bee anſwerable to the eſtate and abilities of the perſons aſſeſſed, over and above an hundred Horſe agreed already to be maintained by the ſaid Counties: That ſuch Horſes to be aſſeſſed as aforeſaid, and number of the ſaid Trained Bands before mentioned be in no wiſe (excepting in caſe of preſent Invaſion) longer imployed in manner aforeſaid, then untill the ſaid Towne and Caſtle of Pembroke ſhall ſubmit to his Majeſties authority, and joyne in common defence with the ſaid reſpective Counties.

Fra. Loyde.
John Vaughan.
William Ruſſell.
David Twynnes.
John Vaughan.
Rowland Twynne.
John Harris.
Nicholas Williams.
Rice Rudde.
W. Loyde.
Edw. Vaughan.
Lodowick Lewes.
John Vaughan.
Richard Vaughan
Henry Middleton.
John Stephens.
John Sedman.
Hugh Owen.
Lew. Barlow
Tho. Warren.
John Phillipps.
Thomas Vaughan.
Richard Phillipps.
Richard Pryſe.
James Lewes.
John Elias.

Not-

Notwithſtanding which Proteſtation and Reſolution of theirs, it is not doubted but that the Almighty will ſo aſſiſt the Governour and Souldiers of Pembroke Caſtle, that they will be able to repulſe them, and maintaine the Caſtle in deſpight of them. The like Proteſtation (we know) was concluded upon by the Weſterne Malignants for the reducing the Towne of Plimouth unto his Majeſties obedience (as they tearmed it) but wee have found by experience, that notwithſtanding all their menacing courſes, their arme of fleſh upon which they truſted hath beene too weake, and they have runne deſperately upon their owne ruine and confuſion, both there and at Namptwich, where one Captaine *Sanford*, a Captaine of Firelocks under the Lord *Biron*, before their making any aſſault upon the Towne (thinking thereby to terrifie and affright the Defendants) ſent a menacing Meſſage, wherein amongſt other menacing and haughty expreſſions he hath theſe words, *You now ſee my battery is fixt, from whence fire ſhall & eternally viſit you day and night, to the terrour of your old and females, and conſumption of your thatch't houſes: Beleeve me, Gentlemen, when I have laid by my former delayes, and am now reſolved to batter, burne, and ſtorme you.* But how it afterwards fared with this railing *Rabſhakeh* the event ſuddenly provided; for at an aſſault of his made againſt one of the outworks, hee very ſhortly after ended his life, and (for ought we know) without Gods great mercy, is fallen into that fire to which he ſo preſumptuouſly thought to have ſent others.

On Tueſday laſt *Febr.* 6. The Commiſſioners of the great Seale ſitting in the Chancery according to an Order of Paliament tendered the ſolemne League and Covenant in the open Court to all ſuch Serjeants at Law, Councellors, Atturneys, and other Officers then preſent having dependance upon the ſaid Court, who had not taken it on the Friday before. It was then alſo tendered unto divers Serjeants at Law, Councellours, Atturneys and Solicitors, and other Officers belonging to the Courts of Kings-bench, Common-pleas, Exchequer, and Court of Wards, who met there for that purpoſe, according as was ordered on Friday before, and tooke the ſame in the like ſolemne manner as is appointed, and ſubſcribed their names on a Parchment Roll appointed for that purpoſe. And there will be a ſtrict courſe taken that no man ſhall be permitted to plead or practice in any of the Courts of Juſtice, or beare any Office of truſt in the

the Commonwealth that ſhall not ſubſcribe unto the ſolemn League and Covenant, appointed to be entered into by the three Kingdomes of *England*, *Scotland* and *Ireland*.

In the 35. weeke of this Mercurius, we gave you a relation of the treacherous practices of ſome French men in the Iſle of Axholme in betraying about twenty of Sir *Iohn Meldrums* Forces, and a Captaine of his, with as many more of the well-affected inhabitants of that Iſland into the hands of the Cavaliers; and wee then gave you intimation of a deſigne of his to goe into that Iſland to repay that affront, which (as it is hoped) there is now ſatisfaction made for that in part; For on Tueſday night laſt February 6. his Excellency the Earle of Eſſex received Letters from thence of Sir *Iohn Meldrums* taking the Fort Royall, or chiefe Fort of that Iſland, which commands all paſſages from Newarke upon Trent, the ſtrongeſt Garriſon the Cavaliers have in Lincolnſhire, and that he hath tooke thereinabout 100. priſoners, moſt of them men of quality, eight peeces of Ordinance, beſides a troop of Horſe of the Cavaliers, and five Hoyes upon the River, which were going with proviſions unto the Newcaſtle Cavaliers; ſo that there is now much probability that a courſe may be taken for the blocking up of the ſaid Towne of Newarke, which if it could be accompliſhed to be taken, the whole County of Lincolne would be ſecured for the Parliament.

From Alisbury it is informed by thoſe which came from thence on Tueſday Febr: 6. that upon Thurſday laſt Febr. 1. a party of 20. horſe went from thence, under the command of Captaine *Cromwell*, being imployed by the Governour upon ſome ſpeciall ſervice, who were unhappily met withall by a farre greater party of the Cavaliers, who charging upon them ſlew one of them, tooke the ſaid Captaine and eight others priſoners, the reſt eſcaped ſafely away. But (as is alſo credibly informed) the ſame day another party from Alisbury, who tooke 40. of the Cavaliers Troopers priſoners within few miles of Alisbury, which is a good requitall of the former loſſe. It is alſo further related thence, That the laſt weeke there came a Lord from Oxford, who yeelded himſelfe priſoner to the Governour of Alisbury, the Meſſenger knew not his name, but it is conceived to be the Lord *Dunſmore*, whoſe name is not mentioned amongſt the reſt of the Lords who ſubſcribed the Meſſage lately ſent from Oxford; we may know what ſeaſon of the yeere it is with the Cavaliers party,

when

when not onely ſo many leaves, but ſo many goodly branches fall off from their aſſiſtance.

The County of Somerſetſhire and other Weſterne parts are now in a miſerable condition by reaſon of the tyrannous uſage of the Cavaliers, in Impreſting men, and forcing them to goe forth at their command. There have beene ſeverall dayes of Humiliation ſet apart for them this and the laſt weeke in divers Churches and Congregations about London, to implore the favour of Almighty God to the diſtreſſed people in thoſe parts, who it is not to be doubted, but God will in his owne due time deliver from their enemies.

From Hanborough it is informed by Letters dated thence Jan. 19. laſt, That the Swedes have lately obtained ſeverall victories againſt the King of Denmarkes Forces, That they have made themſelves Maſters of Ditmarſh, there being about ſome 150 Peaſants ſlaine, 300 taken priſoners, and about 200 Souldiers that did aſſiſt them have taken ſervice under the Swedes. That the 600 horſe of the King of Denmarkes which lay in Iutland having joyned with the Gentry of the County, and Sleſwick being together ſtrong 1600 Horſe and foure Companies of leavied Foot are wholly routed by the Swedes at a place called Colding, the chiefe Commander taken priſoner, together with 8 Captains more, and 400 ſlaine in the place, inſomuch that the King of Denmarke will now loſe all on this ſide the Belt, and Gluckſtatt will runne a great hazard. We have alſo news from Sweden, by a Ship that came in eight dayes from thence to Lubeck, that they have confiſcated all Daniſh goods in that Kingdome, and that *Guſtavus Horne* was marching with an Army of 20000 men into Schoven, which is on the other ſide of Denmarke, ſo that it is likely that the King of Denmarke will ſhortly alſo loſe the Scunt.

For our London Train-bands they doe as yet continue at Perworth in Suſſex, which place they are now fortifying, and principally the E. of Northumberlands houſe there, Serjeant major generall *Browne* conceiving it a place convenient for retreat in caſe the L. *Hoptons* powers ſhould fall upon them. They have not made any appearance againſt them ſince their laſt approach on Sunday was ſevennight with 2000 Horſe, but are now ſtrongly fortifying of Winchester. For the report raiſed this weeke in London concerning the Lord *Hopton* and divers others of quality their deſerting the Cavaliers, and returning to the Parliament, we have no credible confirmation of it, it being rather a meere report; however *Hoptons* fortification of Winchester doth make it no whit the more improbable, but that he and ſome others intend to make uſe of the liberty now offered them by the Declaration of both Kingdomes, and to reſigne themſelves ſpeedily unto the mercy of the Parliament.

BRITISH MUSEUM

Printed according to Order.

London, Printed for *Thomas Bates*, and *J. W. J.* 1643.

The fearfull end of murderers.
Some true Prognosticks.
The Irish forces defeated.
Denmark spoiled by the Swedes.

5

Numb. 55.

K. P. P. London

CERTAINE INFORMATIONS

From severall parts of the Kingdome, and from other places beyond the Seas, for the better satisfaction of all such who desire to be truly Informed of every weekes Passage.

From the 29. of *January*, to the 8. of *February*, 1644.

UPon the fifteenth day of this instant moneth of *January*, we related in our Informations a true and sad story of a horrid murder, committed neer *Canterbury* in Kent, by Doctor *Dick* a Farrier, and his wife upon a maid-servant, and her new borne childe, in the house of one *Mathews* a Rope-maker at *Staple* in the said County, and we then brought the said Farrier and his wife to their triall and condemnation, where we gave a stop because they then remained in Prison unexecuted, but we having now gotten the residue of that story, are willing to impart it, at the request of some that have desired to know the conclusion, which is thus:

After their condemnation, the Farrier and his wife being carried to the Gaole, his wife often affirmed, that *Mathews* was the destruction of her, her husband and children, and that he was with his maide when she died, that he imbraced and hugged her, putting his face to hers, and that when her husband came in with the neighbours wife, *Mathews* went up to bed, and that he seemed to be very sorry, when the neighbours wife went up and told him of his maides death, and she further confessed, that the next day *Mathews* took an Allom posset to make himselfe sicke.

The Farrier and his wife being come into Gaole, they were lodged in a low trundle bedsted, and his wife was very impatient, especially the night before they should have been executed, for she desired a poor woman that attended and lay neer her, to give her a knife to let the paine out of her heart;

the next morning a Minister came to exhort them as they lay in bed, where the Farriers wife tossed her selfe up and downe, and at last she raised her selfe up, and lying on her back, she laid her bare neck on the edge of the bedsteds head, and stretching out her selfe, she bended her head backward with all her might, that it hung down and made her wheeze in the throat, whereupon the minister that exhorted them, took her by the head and would have laid it on the pillow, saying, *Taylor* your wife will hurt her selfe, no said he, she doth it for her ease, the Minister perceiving her quiet and breathing, being called out, left her lying so, and a little after, the poor women that attended them, went into the roome, and found the Farriers wife dead, and though the Jaylors wife gave her hot waters, yet she could not recover her, yet she said that she breathed once in her hand; from whence it may be strongly conjectured, that this desperate woman either broke her owne necke, or that her wicked husband holpe her to breake it, while there was no body in the roome with them.

The Farrier himselfe was more seemingly penitent then his wife, and the poore woman that attended them heard him say to his wife, oh wife! I have undone my selfe, thee, and all our children, but when he was urged with the confession, and moved to declare the truth, he denied that he had said so, but that he said: *Matthewes* had undone him, his wife and children.

After the sad and unexpected death of this Farriers wife on the 25. of this moneth, although it was appointed they should live until the 27. day of the same, yet the sheriffe of Canterbury hastned the Farriers execution the same day, fearing that he had made away his wife, and that he would make himselfe away before the appointed time of his execution: And it was observed, that the neerer his end approached, the lesse repentance he shewed.

As for his skill in Sorcery and witchcraft which was objected against him, he said, I defie the Devill, but I have a book of knowledge, whereby I can tell if any be bewitched, and who bewitched them, and I thanke God I can cure any such, either cattell or men, and I hope said he there is no harme in all this, and he said he had shewed a man in such a Parish in that booke, who had bewitched his cattell, and told him, that as his cattell mended, so the Witch should be sicke and weake, and continue so for certaine weekes. And when it was proved to him by the Minister, that he did this by the help of the Devill, and that it was Sorcery, he still affirmed it was by his booke of knowledge.

He had heretofore made a drinke for a woman that was sicke, who was loath to take it, telling him he was held to be a cunning man, and it might do her

her hurt, whereunto he swore deeply, that he wished her no more hurt then to his own soule, it may be said she you have given your soule to the Devill, he answered, if I have he shall have it and my body too.

He used this way to cure her, he told her that he must have some of her breath before he could performe the cure, whereupon the woman being in a weake condition, and desirous of health yeilded to his demand, and then the Farrier gaping wide, she breathed into his mouth.

When this Farrier Doctor *Dick* was ready to go to his execution, he said he had wronged no man, and had lived like an honest man, when he was moved to humble himselfe, and to shew his repentance. And being told he was burnt in the hand, as all the Country could testifie, and the marke in his hand shewed him, he denied it, and said, that marke came by a cut in harvest, and grew into passion, and went to the prison doore and desired to go execution, and would hear no instruction, and the Sheriffe not being ready, he went to a corner and kneeled downe, and there muttered some things in secret, yet when he went along to execution, he said, good people learne by my example, serve God, remember me, &c. When he was upon the ladder, he called on the People to looke to their Church, for (said he) I have neglected it, and when he was there put in minde of his Witchery, he said I defie the Devill, what I did was by my book of knowledge, I cured people that were bewitched, by bidding them wash their hands and say over the Lords prayer, the first thing they did in the morning, and is there (said he) any hurt in this?

And when he was moved to repent of the death of the maide and her childe, and to discharge his conscience before his death, he would make no other answer touching the murder, but said he never saw the childe alive, but when he was urged again to tell if he had a hand in the maids and her childes death, and whether he gave the maide a drinke to kill the childe, he said he would not speak a word more, and went to the top of the Ladder, and bid the hangman do his office, and when the people cried stay, stay, and called upon him not to cast away himselfe and die in his sinne, he seeing the hangman would not put the rope about his neck, came some steps down the ladder, and told the Sheriffe, if you will not let me have execution, and I come quite down, you shall cleave my head with a halbert at the ladders foot, before you get me up againe, and so without any more signe of repentance he hasted up the ladder, and the rope being put about his neck, he presently (without any calling upon God) would have turned himselfe off the ladder, if he had not been prevented by the hangman, and so he died, and was

buried neere the Gallowes, and his wife was buried in the high-way ſide.

The Archbiſhop of *Canterbury* was brought again to the Houſe of Peers, but becauſe they had other extraordinary affaires in hand, he was ſent back again to the Tower without further triall.

The laſt night, Sir *John Goodrick*, who was taken priſoner in *Wakefield* in Yorkſhire, and brought hither to be kept in ſafe cuſtody, eſcaped out of the Tower of *London* by a Rope from the wall into the ſtreet, neer the Iron-Gate, but upon what ground his Keeper was ſo negligent, in not giving attendance upon him, or locking him up ſafely, wee are not yet informed.

Out of *Dorſetſhire* it is informed, that the Garriſon at *Lyme Regis* in that County, which conſiſteth of about 2000. men, ſent out a Partee to *Culliton* a Town in Devon, diſtant about foure miles from them, where they took two Troopes, and a Foot Company of the Enemy, and beat the reſt of them out of a Houſe at *Culliford*, belonging to a worthy Member of the Honourable Houſe of Commons, and placed one Hundred of their owne men in Garriſon there to defend it. Since which valiant exploit, wee heare that Sir *John Stowell* hath drawn the greateſt part of his Cavaleers from *Taunton* in Somerſet-ſhire towards *Lyme*, with an intent to beſiege it, as ſome ſay, and that he being come to *Chard*, where he had called in the bands of the County of Somerſet, very few of them appeared, which hath made him deſert his enterpriſe againſt *Lyme*, and now they ſay, he is drawing with ſuch forces as he hath Eaſtwards, to ioyne with Sir *Ralph Hopton*.

Aulicus in his lying and ſlanderous Intelligence of the 13. of the Month of *January*, according to his Diabolicall wont, aſperceth the Honorable Members of the Parliament here, with undeſerved ſcandalls, and braggeth of another ſort of Members (thoſe Nobl Peers, Knights and Burgeſſes daily haſting to Oxford) whoſe loyalty (ſaith he) ſtands unblemiſhed, as will better appeare the 22, of this Moneth. Sure he expected great matters to be done upon that day, by that inconſiderable number of loyall members that then appeared there, but it ſeemeth he conſulted with that lying Oxford Almanack-maker *Naworth*, whoſe name by the Anagram appeareth to be *Wharton*, a dependant of Sir *John Heydons*, as it is reported, who could tell of many falſe victories obtained by the Cavaliers, and yet could not forſee, that the grand Oxford Councell ſhould be nipt in the bud by an adiournment, as ſoon as it peeped out, becauſe ſome of thoſe loyall members could not endure, that Papiſts, and the new dark Councell there (from which (as it is ſaid) the King himſelf is excluded) ſhould beare all the ſway,

ſway, and infringe all their proceedings, by a ſuperintendent power paramount, that Councell, whereby the world may now plainly ſee, that *Aulicus* was deceived (as he alwayes is in his lying Intelligence) the breadth of his noſe, but never in the length of his falſe tongue, which no doubt the Scots will ſhortly teach to ſpeak truer, then hetherto it hath done; now they are come into England with a powerfull army, if he, his Loyall Members, together with the Papiſts, Cavaliers, and *Iriſh* Rebells at *Oxford* dare ſtay their comming thither: but we ſee that all this Packe of Malevolents are at their *Vltimum Vale*, and will ſpeedily run from their Parliamentary Councell into *Ireland* and *France*, and then we hope to enioy the King againe in his former ſplendour and magnificence.

Reader, we intreat a little leave to trouble you with ſome Prognoſticks, but as we wiſh you to caſhier *Nawarths Almanack* printed lately at *Oxford*, for a lying and ſcandalous Pamphlet, made meerly to gull ſilly and ignorant people, ſo we deſire you to conſider the trueth of Maſter *Bookers* predictions, noted on the top of the blank page of his Almanack, for the laſt Moneth of *Ianuary*, in theſe words:

The Twelfth, the Thirteenth, and the Eighteenth dayes,
In divers places many will diſpleaſe.

Which Predictions, how true they have proved, you may iudge by theſe ſubſequent Relations.

Upon the twelfth day of this inſtant moneth, the *Derby* forces aſſaulted the Towne of *Burton* upon *Trent* in *Staffordſhire*, where Generall *Haſtings* was ſetling the illegall Commiſsion of Array, and killed 6. of the Cavaleers, and took above a 100. of them Priſoners, together with ſome horſe and Armes, which we ſhall more at large recount in the next page, how this diſpleaſed *Haſtings* and his adherents, is eaſily diſcerned.

Upon the ſaid Twelfth day, the Common Councell of *London* agreed to invite the Parliament to a feaſt, upon the 13. day they made their invitation, and upon the 18. day, they feaſted the Parliament at *Merchant Taylors* Hall, how much this happy union of the Parliament and City, hath diſpleaſed the Malevolents in *London*, and the Cavaleers and Papiſts at *Oxford*, we leave to your iudgement.

But ſure the Earle of *Newcaſtle*, Sir *Thomas Glemham*, and the Popiſh Army in the North, together with all the Cavaleers and Papiſts in *Oxford*, and in other places of this Kingdome, cannot but be much diſpleaſed with the *Scots*, who marched into England upon the ſame 18. day.

This day the Monethly Faſt was duely and ſtrictly celebrated and obſerved

ved here, in commemoration of the grand Rebellion and ſlaughter of the Proteſtants in Ireland, as alſo for the averting of this inteſtine Warre and Blood-ſhed in this Kingdome, ſtill fomented by the Papiſts, Cavaliers, and Iriſh Rebells that are come into this Realme. And there preached before the Honourable Houſe of Commons, in the pariſh Church at *Weſtminſter*, in the forenoon, Maſter *Cawdrey*, and Maſter *Rutherford* a Scottiſh Miniſter in the afternoon, both of them being Members of our Right Reverend Aſſembly of Divines.

A Letter from *Derby*, dated the 14. of the laſt Moneth, certifieth, that upon the 12. day of the ſame, Maior *Sanders* of *Derby*, with about 400. horſe, aſſaulted *Burton* upon *Trent* in Staffordſhire, and ſuddenly entred that Town, where the *Aſhby de la Zouch* Cavaleers were ſetling their illegall Commiſſion of Array, at whoſe entrance, the Cavaleers fled into a hold which they had made upon the Bridge, where was hot ſervice with Muſketeers, for the ſpace of two houres, but upon better conſideration, the *Derby* forces having removed ſome Carts that ſtood in their way, they valiantly broke in upon the Cavaleers with one Troop of theirs, and with the loſſe of one of their men, ſlew 6. of the Cavaliers, and wounded others of them deſperately, they took Priſoners one Serieant Maior, Five Captains, and an Hundred Common Souldiers well armed, and there they alſo got Thirty Horſes, and Sixeſcore Muſketts from their enemies, which will be ſome recompence to Maior *Sanders* for the loſſes he ſuſteined, when he was taken Priſoner by the Queens army in that Towne, after a valiant repulſe of the enemie for ſome houres, as they paſſed from *Newarke* to *Oxford*.

This they hope will for the future be a warning to Generall *Haſtings*, to prevent his Commiſsion of Array in thoſe parts.

There came lately a Letter with a long ſcrole of Parchment from *Oxford*, to his Excellency the Earle of *Eſſex*, ſubſcribed by many hands, for an overture of Peace and Accomodation, which his Excellency intimated to the Parliament, who would not look of it, but left it to his Excellency, who in Anſwere thereunto, ſent a Copy of the Nationall League and Covenant taken by both the Kingdomes, and alſo a Copy and a Declaration lately made by both the Kingdomes, concerning their reſolution to deale with all Papiſts, Newters, Delinquents, and ſuch as have taken up armes againſt them.

We are Informed, that the Papiſt and malignants in Worceſterſhire, begin to hang downe their heads, and to growe very melancholy of late, becauſe the Popiſh Catholique Cauſe impaireth every day more and more, and

the

the Cavaliers affaires every where in this Kingdome ſucceed ſo badly, and it is conceived, that they would willingly winde themſelves out of the Labyrinth they are fallen in, if they knew how, and no doubt they will be more perplexed when they come to know, that both Kingdomes have reſolved to proceed againſt all their fellow Papiſts now in armes as Traytors, and to confiſcate their eſtates, as alſo, that all Incendiaries and fomenters of this unnaturall war amongſt us, are not to have any mercy ſhewed, either for life, or eſtate.

From *Cullen* in Germany they write, that they have Intelligence there from *Hamburg*, that the King of *Denmark* beginneth to arme himſelfe puiſſantly, both by Sea and by Land, that he hath 16000. men on foote in Iutland, with whom he will encounter the *Swedes*, who are marched with all their army, and 40. peeces of Cannon, from *Kiel* towards *Iutland*, to meet the Danes, and to come to a ſet battell with them, the ſucceſſe whereof a little time will diſcover, but whether this newes be certaine, we know not, becauſe we have yet ſeene no Letters from *Hamburg* to confirme it.

From *Coventry* it is informed, that upon the 26. of the inſtant moneth, Sir *Thomas Fairfax* and Sir *William Brereton* with their Army, came to raiſe the Siege at *Namptwich* in Cheſhire, and upon *Aſton-Moore* (as it is ſaid) Sir John *Byron* with his Army met them in a ranged battell, where Sir *Thomas Fairfax* with his horſe charged them, and totally defeated them, ſlaying Colonell *Vane* and many of their common Souldiers, to the number of two hundred in their right wing, and there the two valiant Chieftaines took priſoners, Serjeant Major Generall *Gibſon*, Sir *Michael Earnly*, Sir *Richard Fleetwood*, Sir *Francis Boteler*, Sir *Ralph Done*, Colonell *Muncke*, Colonell *Warren*, Lieutenant Colonell *Gibs*, Maior *Hamand*, fourteen Captaines, twenty Lieutenants, ſix and twenty Enſignes, two Corners, two Quartermaſters, one and fourty Serjeants, threeſcore and three Corporalls, fourty Drums, women one hundred and twenty with long knives, and they alſo took ſix pieces of Ordnance, four and thirty Carriages with rich plunder, and fifteen hundred common Souldiers.

There were ſlain of Commanders during the Siege, Lieutenant Colonell *Bolton*, and foure Captaines, among whom *Sandford* was one, and that the enemy ſhot neere an hundred red hot bullets into the Towne, which did no execution but upon a ſtack of wood.

The Spaniards have now gotten great ſtore of fewell to maintain the fire of their Warres, and to inflame the whole Chriſtian World, for it is lately certified out of *Spaine*, that their Plate Fleet is come out of the *Weſt Indies*, and

and safely arrived at *Cadiz*, and they brought in it a vast Treasure, containing (as some say) twenty Millions of Gold and silver, and others think it ammounteth not to above Fourteen Millions of Bullion: but the certainty thereof will appeare shortly by the next Letters out of those parts. Howsoever, there will be money enough for the *Spaniards* and the *Imperialists*, to keep the *French* in action, unlesse they make Peace with them. And it is likely the Pope will have tyth out of this Masse, to hold play with the *Italian* Princes, for the *Spaniard* will not see his Holy Father ruined, so long as he can supply him underhand, without publike engagement of his Dominions in *Italy*. This money will also keep the Warres on foot in the *Netherlands* against the *Hollander*, and perhaps foment our warres in England, and Ireland, if the Cavaleers and Papists can get any of it to maintain their *Catholike* Cause, which the Papists beyond the seas strive to uphold with all their power, witnesse the contributions they have made to sustaine it.

The Letters that came this Week from *Hamberg* in Germany, certifie that the *Sweedes* have taken in *Jutland*, which is part of the King of *Denmark* Dominions, about a Thousand or Twelve hundred Horse, and foure Thousand and Five hundred of the *Danish* foot, that made head against them, and that the Queen of *Swedland* hath sent another army of Sixteen Thousand men out of her Countrey, to fall into the East parts of *Denmark*, which is the Countrey of *Gothland*.

Wee are Informed out of France, That two ships which lie now at *Haver de Grace* in *Normandy*, are lading with *Armes*, ammunition, and other Provisions, to be sent to supply the Cavaleers either at *Dartmouth*, or *Falmouth*.

Where the Scotts army now is, is not certainly knowne, only there is a Report, that the Towne and Castle of *Alnerwick* are yeelded up to them, and that on Munday last they should be Foure miles from *Newcastle*, which wee are not certaine.

Printed according to Order for
G. B. and *R. W.*

8:

QVERIES

OF HIGHEST

CONSIDERATION,

Proposed to the five

HOLLAND Ministers

AND THE

Scotch Commissioners

(SO CALLED.)

Vpon occasion of their late Printed Apologies for themselves and their *Churches*.

In all Humble Reverence presented to the view of the Right Honourable the Houses of the High Court of Parlament.

LONDON, 1643

Imprinted in the yeare MDCXLIV.

QVERIES
OF HIGHEST
CONSIDERATION,
Propoſed to

Mr. *Tho. Goodwin* Mr. *Jer. Burroughs*
Mr. *Phillip Nye* Mr. *Sidr. Simpſon.*
Mr. *Wil. Bridges* *all.* *Ind.*

AND

To the Commiſsioners from the Generall Aſſembly (ſo called) of the Church

Of

SCOTLAND;

Vpon occaſion of their late Printed Apologies for themſelves and their *Churches.*

In all Humble Reverence preſented to the view of the Right Honourable the Houſes of the High Court of Parlament.

1643

fol: 94

LONDON, 1643
Imprinted in the yeare MDCXLIV.

OVERIES

OF HIGHEST

CONSIDERATION,

[illegible]

AND

To the Commissioners from the Generall Assembly, [illegible]

OF

SCOTLAND;

Upon occasion of their late Printed Apologies for themselves and their Churches.

In all Humble Reverence presented to the view of the Right Honourable the Houses of the High Court of Parlament.

LONDON,
Printed in the Year MDCXLIV.

TO THE

Right Honourable

Both Houſes of the High Court
Of

PARLIAMENT.

Right Honourable,

IT *is a wofull* Priviledge *attending all great* States *and* Perſonages, *that they ſeldome heare any other* Muſick *but what is known will* pleaſe *them.*

Though our Muſick *ſound not* ſweet *but* harſh, *yet pleaſe you firſt to know, it is not fitted to your* Eares, *but to your* Hearts, *and the bleeding* Heart *of this afflicted* Nation.

'Tis true, we have been humbly bold to preſume as Eſter *into* Ahaſuerus *his preſence, againſt your Order: For who can paſſe the many Locks and Bars of any the ſeverall* Licencers, *appointed by you with ſuch a Meſſage? By ſuch Circumſcribing and immuring of your ſelves by ſuch a* Guard *(their Perſons we honour and eſteem) it is*

rarely possible that any other Light, *but what their Hemisphere affoords, shall ever shine on your* Honours *Souls, though ne're so* sweet, *so* necessary, *and though it come from* God, *from* Heaven.

These Worthy and much esteemed Persons unto whom we Quæry, we have heard to be Men of Conscience, *of* Abilities, *and are in this worthy of double* Honour, *that (according to their* Consciences) *they appear in the* Front, *and present their* Moulds *and* Patterns *of* Church Government, *from* Holland, *from* Scotland, *to our inquiring* England.

Their mutuall just Exceptions *which they have already, or may further expresse against each others* Tenents *we leave to themselves, (though we might expresse them to our advantage.) We shall be humbly bold in the name of the Lord Jesus; and the many thousand precious Souls, for whom he hath paid so deare a Ransome; to present such* Quæries *to your* Honours *view, as respect their joint Agreement (Pardon the Phrase) like* Ephraim *and* Manasseh *(though fighting each against other, yet) both against Christ Jesus the Lion of Iudahs Tribe; we mean so farre as they oppose the Truth and Purity of his last will and Testament.*

Most Renowned Patriots, You sit at Helme *in a great a* Storm, *as ere poor* Englands Common-wealth *was tost in: Yet be you pleased to remember, that (excepting the affaires of* Heaven, *of* Religion, *of* Soules, *of* Eternity) *all your* Consultations, Conclusions, Executions, *are not of the* Quantity, *of the* value *of one poor* drop *of* water, *or the little* dust *of the* Ballance, *if* Elaiah *were a true Prophet,* Esa. 40. 15.

Yet concerning Soules, *wee will not (as most doe)*

charge

charge you with the loads of all the Soules *in* England, Scotland, Ireland: *wee shall humbly affirme, and (by the help of Christ) maintaine, that the* Bodies *and* Goods *of the Subject is your charge: Their* Soules *and yours are set on account to those that professe to be the* Lights *and* Guides, *the* Messengers *and* Embassadors *sent from* Heaven *to them.*

You will please to say, We are constantly told, and we believe it, that Religion *is our first* Care, *and* Reformation *of that our greatest* Taske.

Right Honourable, your Wisdomes *know the* Fatall Miscariages *of* Englands Parliaments *in this point; what* setting *up*, pulling *downe, what* Formings, Reformings, *and againe* Deformings, *to* admiration.

Three Instances are dreadfull, yet to expresse Seasonable.

First, The last and best of Englands changes, *established* Lord Bishops: *they and two more* (Priests *and* Deacons) *are by Law the established* Ministers *of* Englands Church: *The former makes the latter, so far as concerns a lawfull* externall *Calling. The* Lord Bishops *themselves, are now Voted* Antichristian; *Your Wisdomes then see what Callings by Law, the other two sorts,* Priests *and* Deacons *have all this while bin furnished with.*

Secondly, if hee that eates and drinkes the Body *and* blood *of* Christ *unworthily, eateth and drinketh his owne* judgement, *and all* English *soules are bound by* Law *to take that* Body *and* Blood *at sixteene, who sees not, since (as tis confest scarce one of a thousand, but is found* ignorant, Impenitent, Unregenerate *at those yeares) that the* Body *of the People are compelled by* Law, *to eat and drink at sixteen their own* judgment.

Thirdly, for Non-conforming *to theſe and other practiſes, the* Engliſh Maſſe-Booke, *&c. what heavy* Perſecution *have* thouſands *felt, and that by* Law *eſtabliſhed?*

We ſhall in all humble Reverence, *ſuggeſt our* Feares, *that for the very* Laws *and* Statutes *of* Englands Parliaments *concerning* Religion, *and happily for ſome not yet ſuſpected, the* Lord Ieſus *hath drawne this* Sword, *that's daily drunke with* Engliſh Blood.

It ſhall never be your Honour to this or future Ages, to be confined to the Patterns *of either* French, Dutch, Scotch, *or* New-Engliſh Churches *We humbly conceive ſome higher* Act *concerning* Religion, *attends and becomes your* Conſultations: *If he whoſe name is,* wonderfull, Counſellor, *be conſulted and obeyed according to his laſt Will and Teſtament (as you may pleaſe in the* Quæries *to view) wee are confident you ſhall* exceed *the* Acts *and* Patternes *of all* Neighbour Nations; *highly exalt the name of the* Son *of* God; *provide for the* Peace *of this diſtreſſed State, engage the* Soules *of all that feare* God, *to give* Thankes *and* Supplicate *for you; further the* Salvation *of thouſands, and leave the ſweet perfume of your Names, precious to all ſucceeding* Generations.

QVERIES

QUERIES

PROPOUNDED

To the five *Holland* Ministers, and the *Scotch Commissioners.*

WORTHY SIRS,

IN serious Examination of your late *Apologies*, we shall in all due respect and tenderness humbly Querie:

First, What Precept or Pattern hath the Lord Jesus left you in his last Will and Testament for your *Synod*, or Assembly of *Divines*, by vertue of which you may expect his *presence* and *assistance?* Querie 1. *What warrant from the Lord Iesus for the Assembly of Divines?*

If you say (as all Popish *Synods* and Councels doe) the Pattern is plain, *Acts* 15. We aske if two or three Brethren of one particular Congregation at *Antioch*, sent to that first Mother Church at *Jerusalem*, where the Apostles were, who being (immediatly) inspir'd from God, could say, *It seemeth good to the* holy Spirit *and Vs, to lay upon you no greater burthen*, &c. as also who had power to make Decrees for all the Churches, *Acts* 16. We aske whether this be a Pattern, for a Nation or Kingdome (and so consequently for more Nations and all the World if under one Government, as in *Augustus Cæsars* tax) to send their severall Priests and Deacons (for other spirituall Officers then Bishops, Priests and Deacons you know we have not) to reforme or forme a Religion, &c? Acts 15. *examined.* *A Nationall Assembly necessarily inforceth an Assembly of the whole world.*

We pray you to consider, if the golden Image be not a type and figure of the severall Nationall and State Religions, which all Nations set up and Ours hath done, for which the wrath of God is now upon us? Dan. 3. *Daniels Image, a type of State Religion.*

We

The Title, the Assembly of Divines examined.

We pray you also to answer in what part of Christs Testament is found that title, *The Assembly of Divines*; and whether it be not in English, *The Church of Godly ones*? And as we Queried your ground for such a Church, so have we also cause to pray you to tell us, Where Christ Jesus hath given you power to assume and appropriate such a Title to your selves, which seems in Scripture to be common to all the Children of God?

That title, the Assembly of godly Divines examined.

Some expresse it in Print and pulpit, the Assembly of godly Divines; we derogate not from the worth or godlinesse of any of them: yet you know the Assembly of Saints, or godly Divines, is no other in English then the Assembly or Church of Saints, or *godly godly ones. All that will live godly in Christ Iesus must suffer persecution:* We presume you will grant others to be Saints and godly too in that sence: but Oh that that whole Assembly or Congregation were truly resolved, (by way of Eminencie) to lead all the godly in the Land in such a Christian practice.

QUERIE II.

Whereas you both agree (though with some difference) that the Civill Magistrate must Reform the Church, establish Religion, and so consequently must first Judge, and Judicially Determine which is True, which is False: or else must implicitly beleeve as the Assembly beleeves, and take it upon trust, and so consequently is he the Head, Root and Fountain of the Supremacie of all Spirituall power, and hath the power of the Keyes of *opening* and *shutting heaven gates, &c.* Of which power upon a grudge (as 'tis said) about his Wife, King *Henry despoild the Pope*, and with consent and Act of Parlament, sate down himselfe in the Popes Chaire in *England* as since his Successors have done?

King Henry the 8. set down in the Popes chaire.

The Common-weale, yea the world the head of the Church.

We now Querie, since the Parlament (being the representative Common-wealth) hath no other power but what the Common-weale derive unto, and betrust it with; whether it will not evidently follow, that the Common-weale, the Nation, the Kingdome, and (if it were in *Augustus* his time) the whole world must rule and govern the Church, and Christ himselfe as the Church is called, 1 *Cor.* 12. 12?

Furthermore, if the Honourable Houses (the representative

tive Common-weale) ſhall erect a Spirituall Court, for the judging of Spirituall Men and Spirituall Cauſes (although a new Name be put upon it, yet) whether or no ſuch a Court is not in the true nature and kind of it, an High Commiſſion? And is not this a reviving of *Moſes*, and the ſanctifying of a new Land of *Canaan*, of which we heare nothing in the Teſtament of Chriſt Jeſus, nor of any other holy Nation, but the particular Church of Chriſt? 1 *Pet.* 2. 9. *A new High-Commiſſion.*

Is not this to ſubject this *holy Nation*, this heavenly Jeruſalem, the Wife and Spouſe of Jeſus, *the pillar and ground of Truth*, to the vain, uncertain and changeable Mutations of this preſent evill world?

Who knowes not in how few yeares the Common-weale of *England* hath ſet up and pull'd down? The Fathers made the Children Hereticks, and the Children the Fathers. How doth the Parlament in *Henry* the 8. his dayes condemn the abſolute Popery in *Henry* the ſeventh? How is in *Edwards* the 6. his time the Parlament of *Henry* the 8. condemned for their halfe Popery, halfe Proteſtaniſme? How ſoon doth Queen *Maries* Parlament condemn *Edward* for his abſolute Proteſtaniſme? And *Elizabeths* Parlament as ſoon condemn Queen *Maries* for their abſolute Popery? 'Tis true, Queen *Elizabeth* made Lawes againſt Popery and Papiſts, but the Government of Biſhops, the Common Prayer, the Ceremonies were then ſo high in that Queen and Parlaments eye, that the Members of this preſent and ever renowned Parlament, would have then been counted little leſſe then Hereticks. And oh! ſince the Common-weale cannot without a ſpirituall rape force the conſciences of all to one Worſhip, oh that it may never commit that rape, in forcing the conſciences of all men to one Worſhip, which a ſtronger arme and Sword may ſoon (as formerly) ariſe to alter. *The Parlaments of England hath wonderfull changes in Religion.* *The preſent Parliament would have been eſteemed Heretickall in former times.*

QUERIE III.

Whether ſince you profeſſe to be Builders, you have not cauſe to feare and tremble, leaſt you be found to reject the *Corner ſtone*, in not fitting to him only *living ſtones*? 1 *Pet.* 2. Of theſe *living ſtones*, (true Beleevers) the coſtly Stones of the Temple were types: and without true matter, which (as it is in *The only true Matter for a true Church are living Stones.*

in all works in the World) it is impoſſible to build a ſpirituall Houſe unto God?

This matter, the One of you confeſſe and practice, the Other queſtions and mingles Sheep and Goats together, contrary to the ſpirituall nature of the Lord Jeſus, and his true Pattern; contrary to the nature of God, who is a Spirit, and will be Worſhipped by Spirituall Worſhippers; contrary to the peace and ſafety of any naturall Soule and conſcience, hardned in a dream of Fellowſhip with God, who ſaith to the ungodly, *What haſt thou to doe to take my Covenant into thy mouth, and hateſt to be reformed?* Pſal. 50.

QUERIE IV.

Few of the people of England or Scotland living Stones.

Whether in your conſciences before God, you be not perſwaded (notwithſtanding your promiſcuous joyning with all) that few of the People of *England* and *Scotland*, and fewer of the Nobles and Gentry are ſuch *ſpirituall matter*, *living ſtones*, truly *regenerate* and *converted*; and therfore, Whether it be not the greateſt Courteſie in the world, which you may poſſibly perform unto them, to acquaint them impartially with their conditions; and how impoſſible it is for a dead Stone to have Fellowſhip with the *living God*, and for any man to enter into the Kingdome of God, without a ſecond Birth? *John* 3.

QUERIE V.

Impoſſible to reforme the dead in ſin, the ſpiritually living, are only capable of reformation according to Chriſt.

Definitions of ought muſt not be from the corruption, but Inſtitution of it, according to

Although the fame and ſound is great of Reformation, we Querie, Whether a dead ſoule is capable of any Reformation, untill the firſt principle of Chriſtianity, Repentance (*Heb.* 6.6.) be found in him: otherwiſe, as a thouſand ſeverall renewed Forms of Apparell, alters not the condition of a dead man: or a thouſand new Formes of Poſtures of an Armie of Cavaliers cannot make a Parlament Army: So we Querie how poſſible that a perſon or perſons, viſibly in a ſtate of *nature*, *dead* in ſinne, in a ſtate of *enmitie* and *oppoſition* againſt God (*Epheſ.* 2. *Rom.* 8.) can ever pleaſe God, be viſibly maried to God, fight for him under the Banners of Love? &c. Allegations may be brought from the *corruptions* of the Church of the Jewes, and the Churches of Chriſt: but We doe not uſe to define a Man by his Diſeaſes, nor a Garden by Weeds, nor a Citie by a Tumult, or an Army by a Rout or diſorder,

diſorder, eſpecially when we treat upon an Inſtitution or Reſtauration.

Which muſt be the reformation.

QUERIE VI.

Although you both profeſſe your Holyneſſe, Diligence, Zeale, Courage, Selfe-denyall, Patience, and the one of you the incomparable ſpirit of your Fathers in the worke of Reformation; yet we Querie, Whether there hath not been as Holy, Able, and Zealous Men ſince the Apoſtacie; Men like *Antipas*, Rev. 2. *faithfull Witneſſes* of the Lord Jeſus (in what Light they ſaw) even to Death, who yet never came up to ſuch a worke of Reformation as you ſpeak of: Yea (without offence be it ſpoken) have there not been as excellent and heavenly Reformers as your ſelves and Fathers, whoſe profeſſed Reformation you now diſlike? Who ſhall outſhine many of the Waldenſian Reformers for Holyneſſe, Zeale, patience? Where is, or hath that pretious man been found, who hath (for perſonall excellencies) outſhined *Luther*? and who ſhall o'retop thoſe glorious Cedars *Biſhops*, *Doctors*, &c. burnt for Chriſt Jeſus in Queen *Maries* dayes?

Excellent Witneſſes of Chriſt Jeſus, who never proceeded to a Church-eſtate

Excellent reformers, whoſe worke now ſeems to be beſide the firſt Pattern, and this Age diſlikes, forſakes, &c.

Yea, where the Church we grant to have been true (according to its Inſtiſtution, for the time of it) What Aſſembly, what Parlament can compare with that of *David* and his Captains of thouſands, Captains of hundreths, and every Leader, and all the Congregation of *Iſrael* from *Shihor* of Egypt, to the entring in of *Hemath* aſſembled together to reform the Worſhip of God, in that true, but Nationall, Typical, Church eſtate of *Iſrael*? What rejoycing, what playing was there of *David* and all *Iſrael* with Harps, Pſalteries, Timbrells, Cymballs and Trumpets, and yet how angry was God, what a Breach did he make? for *David* and all *Iſrael* tranſgreſt the due appointed Order, 1 *Cron.* 13. 1 *Cron.* 15.

One of the greateſt Parlaments that ever was, after all rejoycing and triumphing in it found Gods anger for their errors, in reformation of his worſhip.

QUERIE VII.

Since the Law was given by *Moſes*, but Grace and Truth came by Jeſus Chriſt, by whom (though God ſpake divers times and divers wayes to the Fathers) he hath now revealed his councell in theſe laſt times, Heb. 1. We Quere, where you now find one footſtep, Print or Pattern in this Doctrine of the Son of God, for a Nationall holy Covenant, and ſo conſequenty (though we conceive the one of you ſtumble at it)

A Nationall Covenant, in a Nationall Church, not found in the Doctrine of the Son of God

a Nationall Church? Where find you evidence of a whole Nation, Country or Kingdom converted to the Faith and of Christs appointing of a whole Nation or Kingdome to walk in one way of Religion?

Such as hold a Nationall Church of God must needs disclaim Christ and follow Moses.

If you repaire to *Moses*, consult with *Moses* and the old Covenant or Testament, we aske, are you *Moses* or *Christs* Followers? or do you yet expect the comming of the Son of God to set up the Christian *Israel*, the holy Nation, the particular Congregation of Christian Worshippers, in all parts of the world? 1 *Pet.* 2. Heb. 12. *&c.*

If one whole Nation, where should we stop, why may not many and the whole World? &c.

We further Quere, Whether a Nationall Covenant, lead not (in case, and as is practised) unavoydably to a holy Covenant of many Nations? 2 *Pet.* 10. 20. yea, to a holy league or Covenant (in case of *Augustus* his Government) of the whole world, which should then turne the Darling and Spouse of God, between whom and it there is such enmitie, that *if any man love the world, the love of the Father is not in him*? 1 John 2.

The nature of the true Church or Congregation of christ Iesus

The Doctrine of Christ Jesus tells us that, *Acts* 10. 35. *That in every Nation he that feares God, &c.* Not every Nation that feares God. Christ Jesus tells us that his Church may come together to break bread in One place, 1 *Cor.* 11. which Nations and Countries cannot possibly doe: Christ Jesus tells us this his Congregation is now the Common-weale of *Israel*, invested with the true Kingly power of the Lord Jesus, to put forth every wicked person (though King or Keysar) from amongst them.

There cannot be 2 true kinds of Churches, no more then 2 true Parliaments.

We Querie, Whether it be possible there should be 2 true sorts or kinds of Churches, any more then 'tis possible there may be 2 true Parlaments in *England*, though many scores or hundreths should be called?

Severall sorts of Churches like Brazen, Silver, and Golden Candlesticks.

There are indeed 3 score Queens, and 4 score Concubines and Virgins without number, which seem to imply (and that even in these times, as some also have interpreted) severall kinds of Congregations or Churches, and yet Christs Dove is but *one, and the only one of her mother*, *Cant.* 6 The Light of much Truth may shine forth on the *brazen Candlesticks* of strong Nationall Churches, maintained and held up by the seeming strong Sword of Steel in an Arme of Flesh *&c.* There may be *silver Candlesticks* more refin'd and pure in respect of the Matter

Matter of which they are constituted, *viz.* godly persons, *&c.* But Christ Jesus only walks in the midd'st of his *Golden Candlesticks*, Gathered and Governed after the Golden Institution of Christs Word, which is like fine Gold, *Rev.*1. *Psa.*19.

A National Religion must rack Soules and Bodies.

Againe, we aske, Whether in the Constitution of a Nationall Church, it can possibly be framed without a racking and tormenting of the Soules, as well as of the Bodies of persons, for it seems not possible to fit it to every conscience: sooner shall one suit of Apparell fit every Body, one Law president every Case, or one Size or Last every Foot?

The dangerous consequences of it.

Lastly, Whether it be not the cause of a world of Hypocritets, he Soothing up of people in a Formall State Worship to the ruine of their Soules; the ground of Persecution to Christ Jesus in his Members, and sooner or later, the kindling of the devouring flames of Civill Warres, as all Ages testifie?

QUERIE VIII.

No Wars for Christ but Christian or Spirituall.

Whether, although (as is expreſt) the godly in the 3 Kingdomes desire a Reformation: yet since the Lamb of God and Prince of Peace hath not in his Testament given us a Pattern, Precept or Promise, for the undertaking of a civill War for his sake; we Querie how with comfort to your Souls you may incourage the English Treasure to be Exhausted, and the English Blood to be spilt for the Cause of Christ? We readily grant the Civill Magistrate armed by God with a civill Sword (*Rom.*13.) to execute vengeance against Robbers, Murtherers, Tyrants, *&c.* Yet where it meerly concerns Christ, we find, when his Disciples desire vengeance upon Offenders, *Luke* 9. he meekly answers, *You know not what spirit you are of, I came not to destroy Mens Lives, but to save them.* If ever there were cause for the servants of Christ Jesus to fight it was then, when (not his Truth, or Servants, or Ordinances, but) his own most holy Person was in danger, *Math.*26. yet then, that Lamb of God checks *Peter* beginning to fight for him, telling him, *that all that take the Sword shall perish by the Sword*, for with one Request to his Father, he could have been rescued by more then 12 Legions of Angells: He renders the Reason of his unwillingnesse to have Fighting for his sake, which was his Fathers good pleasure in the fullfilling of the

War lawfull in civill cases.

Christ Iesus forbids fighting for his sake.

The Reasons of it.

Scripture: Unto which also may be added, *Iohn* 18.36. *My Kingdome is not of this world, if my Kingdome were of this world, then would my servants fight that I should not be delivered, &c.*

If it be said his Kingdome then was not of this world, but now it is, or shall be: then was the hower of his Suffring, but now of his servants Reigning: we Querie, What *filling up of the sufferings of Christ Paul* speaks of, *Col.* 1. when he mentioneth *that which is behind of the sufferings of Christ*? What means that generall Rule of the Lord Jesus *Luke* 9. *If any man will follow me, let him take up his Crosse or Gibbet*: and that of *Paul*, 2 Tim. 4. *all that will live godly in Christ* Iesus *must suffer persecution*?

Christs sufferings to be fill'd up by his Followers.

We Querie (if Securitie may be taken by the Wisdome of the State for civill Subjection,) why even the Papists themselves and their Consciences may not be permitted in the World? For otherwise, if *Englands* Government were the Government of the whole World, not only They, but a world of Idolaters of all sorts, yea the whole World must be driven out of the World?

The consciences of Idolaters not to be oppresst by the Sword,

We Querie, Whether the Common Body of Protestants, impenitent and unregenerate, be not further off Salvation, and lye not under a greater guilt (like *Chorazin* and *Bethsaida*) then does the body of ignorant Papists? And we humbly desire it may be deeply pondered what should be the kindling of the Jealousie of God, to poure forth the Blood of so many Thousands of Protestants, by the bloody hands of the Papists (since most just He is and righteous in all his Judgements) whether or no the Lawes inacted, and Violence offred even to the Consciences of the Papists themselves, have not kindled these devouring flames?

Ignorant Papists not such great sinners as knowing Protestants.

'Tis true, the Propheſies are great concerning Christ and Antichrist throughout the Prophets and the *Revelation*, but can you sufficiently demonstrate these to the consciences of men? Are you those our blessed Prophets which can tell us *how long*? *Psal.* 74.

The Propheſie of Daniel and John not so easily demonstrated.

Can you clear up the mysteries of *Daniels* 2300 dayes, *Dan.* 8. *Daniels* 7 weeks and 3 score and 2 weeks, his one week, and his halfe week, *Dan.* 9? His *time, times*, and *half* a *time*, his 1290 dayes, and 1335 dayes, *Dan.* 12?

Daniels and Johns mysticall Numbers.

Can you unlocke those mysticall numbers of *Iohns* 42 moneths,

moneths, 1260 dayes; the 3 dayes and a halfe, *Rev.*11.12. the *time, times,* and *halfe a time, Rev.*12. and the *thousand yeare, Rev.* 20. with divers others, which may establish the Judgements and Consciences of Men, and give them Warrant whereon to venture their Souls, and shed their Bloods, for the present destruction of Pope and Popery (not by the breath of Christs mouth, and the Sword of the Spirit, but) by the breath of murthering Canons and a flaming Sword of Steele?

Otherwise, we Querie, Whether the blood of so many hundreth thousand Protestants, mingled with the blood of so many hundreth thousand Papists, as was spilt some hundreth yeares in the Waldensian warres, when all the Protestant partie that took the Sword perished with it, be not a warning to us their offspring?

The wonderful slaughters of Papists and Protestants in the famous warres of the Waldensians.

'Tis true, *Iohn* tells us of Christs great Battells against the Kings of the Earth, against the Beast and false Prophet against *Gog* and *Magog*: but where speaks he of other Ammunition and Artillerie, used by the Saints, but what we find in *Pauls* Christian Magazine *Ephes.* 6? Where read we of any other Horse and Armes but those all *white*? *Rev.*19. And yet the Lamb shall have the Victorie over the Beast, and false Prophet, and over *Gog* and *Magog* in the appointed season.

The great battels of Christ Iesus yet to be fought.

QUERIE IX.

You both professe great Sufferings, *&c.* We Querie, Whether any of the Sufferings of Gods Witnesses since the Apostacie, have been only right against the *darke* part, the Inventions, Abominations and Usurpations of Antichrist, according to *Rev.*11? As for the *light* part, who sees not but to this day the Childrens Reformations in new changes condemn their Fathers, whose Zeale and Patience against the *dark* part, have hitherto exceeded the Childrens.

Gods children have been successefull witnesses against the Abominations &c. but never did well in Church Reformation, which their children after them discover, to vary from the Pattern.

We Querie, Whether the finishing of the Testimonie, with the slaughter of the Witnesses, and their 3 dayes and halfe last great oppression be over and past, that so the *light* part may arise in its brightnesse? And though you commonly and only call those Martyrs, who lost their lives for Jesus: yet we also Querie, Whether Martyrs, that is Witnesses, *Rev.*11. be not applyable to all the servants of Christ, who Witnesse against any part of the Beasts Kingdome and Tyranny, although

Martyrs, that is, Witnesses, not peculiar to those that die for Christ.

though they never Witneſſe to the Death?

QUERIE X.

Since you report your oppoſing and ſuppreſſing of Hereſies, and glorious ſucceſſe, &c. We Querie, Whether that be a demonſtrative argument from the Scriptures, for a Truth of a Church, or Government of it, ſince even the Church of *Rome* may boaſt of the ſame againſt many Schiſmes and Hereſies, and doth tryumph with wonderfull ſucceſſe, even againſt the Truth, and the Witneſſes of it, according to *Daniel* and *Johns* Propheſies? *Dan.*11. *Rev.*13.

God ſometimes gives great ſucceſſe of Victorie, even to Idolaters.

Thus it pleaſed God in his Providence to turn the ſcales of Victorie (with a reliefe of their Armies) to the Idolatrous *Iſraelites* and *Edomites* againſt the *Moabites*, 2 *Kings* 3. and miraculouſly to deliver Idolatrous Apoſtate *Iſrael* from the mighty Armies of the *Syrians*, 2 *Kings* 7. Thus he alſo rewarded hypocriticall *Jehu* for his temporall ſervice in deſtroying *Ahabs* houſe with a temporall Honour to the fourth generation, though himſelfe and his continued in the Schiſme, Apoſtacie and Idolatry of the houſe of *Iſrael*.

We pray you alſo to call to mind how it pleaſeth God, out of the bottomles Ocean of his Goodneſſe, *to cauſe his Sun to ſhine, and his raines to fall upon the righteous and the wicked; and time and chance* (ſaith *Salomon*) *happens unto all, and one event.*

God ſometimes heares the prayers of legall cries of Idolaters, and the Divells themſelves.

It pleaſed the Lord to heare the Prayers of wicked *Ahab*, and to remit his temporall Affliction upon his temporall Humiliation.

Thus the Lord Jeſus heard the prayers of the Divels themſelves, *Luke* 8. Upon the cry of the Idolatrous Mariners God mercifully provided to anſwer their prayers, and ceaſe the Storme by the caſting out of *Jonah*. Thus upon the external legall Humiliation of *Ninivie*, it was reprieved and ſpar'd a ſeaſon; and *Sodome* had not been burned to aſhes, but had continued untill Chriſts time, upon a ſuppoſition of their legall Humiliation, *Matth.* 11.

Judgements taken off from the Aſſyrians, upon the leaſt ſhadow of Gods worſhip.

Thus although the Idolatrous *Aſſirians* feared *Jehovah*, and ſerved their gods (2 *Kings* 17.) yet we hear no more of the Lions amongſt them when the King of *Aſſyria* had taken order for one of *Iſraels* Idolatrous Prieſts, to teach the *Aſſyrians* ſomthing of the manner of Gods ſervice.

We

We Querie, Whether all these Instances amount to more then Evidences of the infinite Mercies, Goodnesse and Patience of God, but are not proofs of their Worshipping of God according to his Ordinance, that their Institutions were from him, and their Reformations according to his Appointment?

Yea, we further Querie, Whether the *power* of *godlinesse*, shining forth in persons may evidence their *state* and *Worship* good? You both confesse the great *profession* of the *power* of *godlinesse* in *England*: yet we beleeve the one of you acknowledge the Church of *England* as a Nationall Church not true, and both confesse the Government, Governours, and the Common Prayer (the Service and Worship of it) to be abominable. Yet it is confest that *Englands false* National *Church*, with her *Bishops*, *Common Prayer*, *ceremonies* &c. had more *evidence* of the *power* of *godlines* in her Children, then was to be found amongst the Scotch, French, Dutch, who pretend a Reformation purer. It seems therfore evident, that neither opposing of Heresies, nor successe in Victories Deliverances, nor *power* of *godlinesse* in some persons, can evidence and prove their State and Worship to be right and pleasing unto God, according to his Ordinance in Christ Jesus.

The power of godlines may shine in some persons living in great prophanations of Gods worship.

QUERIE XI.

Since you both seem to magnifie the Seales of Baptisme, and the Lords Supper, with a difference and excellency above other Ordinances, We Querie where the Lord Jesus appointed such a difference and distinction? And whether there was not as full Communion practised by the first Christians in the Word, Prayer, and Communitie, as in the breaking of Bread? *Acts* 2. 42.

Further we Querie, since Baptisme is one of those Fundamentalls, *Heb.* 6. and every one that will be saved is bound to prove his Faith and his Baptisme true (*Mark*, 16. 16. *he that beleeveth and is baptised shall be saved.*) We Quere how 2 Baptismes or 2 Great Seals can be true in the Kingdome of *Christ Jesus*, any more then 2 Great Seales can be true in the Kingdome of *England*? And whether a Christian Commission, Pattent, Pardon, Writ, can be truly seal'd (as is maintained) from *Rome*, any more then a civill Commission, Pattent, Pardon or Writ can be truly Sealed at *Oxford*?

To insist upon a late instance: since the Bishops power and Calling is condemned as Antichristian, how can we evidence the Seale of Baptisme true, which we have received from them?

Furthermore, since a true Baptisme giveth Right to all the Ordinances of Christ Jesus, we Querie, how any Protestant or Papist, whose Baptisme you acknowledge to be true, can be denied Communion in the Supper also, according to 1 *Cor.* 12.12. *By one spirit are we all baptized into one body*, and consequently into the participation of the Ordinances therof: and if so, we Querie how farre off *Rome* and the Pope himselfe is from our bosomes?

QUERIE XII.

Since you both professe to want more Light, and that a greater Light is yet to be expected; yea, that the Church of *Scotland* may yet have need of a greater Reformation, *&c.* we Querie, how you can professe and Sweare to Persecute all others as Schismatiques, Hereticks, *&c.* that beleeve they see a further Light, and dare not joyn with either of your Churches? Whether the Lambes Wife have received any such Commission or Disposition from the Lamb her Husband, so to practise? Whether (as King JAMES once wrote upon Re. 20.) it be not a true mark and character of a false Church to Persecute? It being the nature only of a Wolf to hunt the Lambs and Sheep, but impossible for a Lamb or Sheep, or a thousand Flocks of Sheep to persecute one Wolfe: we speak of spirituall Sheep and spirituall Wolves: for other VVolves against the Civil State, VVe professe it to be the Dutie of the Civill State to persecute and suppresse them.

The States of Holland in permitting other consciences, obey the Command of Christ of permitting the Tares,

And lastly, whether the States of *Holland* who tollerate, though not owne (as you say) the several Sects amongst them which differ from them, & are of another *conscience* & *worship*, whether or no they com not neerer the *holy Pattern* & *commād* of the Lord Jesus, to permit the *tares* to have a civill being in the *field* of the *world*, untill the *harvest* the end of it. *Mat.* 13?

VVhether those *tares* can possibly be taken for Hipocrites in the Church, or Scandalous persons in the Comm on weal, but are most properly false *worshippers*, and in especiall, and punctually intended by the Lord Jesus Antichristians, the

Children

Children *of the wicked one*, opposite to the true Christians, the Children *of the Kingdome?*

VVhether for this very Truth which those States professe, beyond either *England* or *Scotland*, it hath not pleased the *Lord* to prosper the State, above any other State in the word, for the time, since such their wise Permission? Whether there can possibly be expected the least look of Peace, in these fatall Distractions and Tempests raised, but by taking Councel of the great and wisest Polititian that ever was, the Lord Jesus Christ, in this particular?

No State for the time hath been blest by God as that to admira iov.

VVe know the Allegations against this Councell: the head of all is that from *Moses* (not Christ) his Pattern in the typicall Land of *Canaan*, the Kings of *Israel* and *Iudah*, &c. We humbly desire it may be searched into, & we beleeve it wilbe found but one of *Moses* shadows, vanished at the comming of the Lord Jesus: yet such a shadow as is directly opposite to the very Testament and coming of the Lord Jesus. Opposite to the very nature of a Christian Church, the only *holy Nation* and *Israel of God*. Opposite to the very tender Bowels of Humanity, (how much more of Christianity?) abhorring to poure out the blood of Men meerly for their Soules beliefe and worship. Opposite to the very Essentialls and Fundamentalls of the Nature of a Civill Magistracie, a Civil *Commen-weal* or *combination* of Men, which can only respect *civill* things. Opposite to the Jewes Conversion to Christ, by not permitting them a civill life or being. Opposite to the civill Peace, and the lives of Millions, slaughter'd upon this ground, in mutuall persecuting each others Conscience, especially the Protestant and the Papist. Opposite to the Souls of all Men, who by persecutions are ravished into a dissembled Worship, which their Hearts imbrace not.

The danger and mischiefe of bringing Moses his Pattern into Kingdomes now since Christ Iesus his comming.

Opposite to the best of Gods servants, who in all Popish and Protestant States, have been commonly esteemed and persecuted, as the only Schismaticks, Hereticks, *&c.* Opposite to that Light of Scripture which is expected yet to shine, which must by that Doctrine be suppresst as a new or old Heresie or Noveltie. All this in all Ages experience testifies, which never saw any long liv'd Fruit of Peace or Righteousnesse to grow upon that fatall Tree.

FINIS.

Errata.

Pag 6. line 13. *dele Peter.* p. 9. l. 12. r. yeares since. l. 26 r. have not been.

Feb. 9. pp London K. 9 Numb.

OCCURRENCES

Of Certain Speciall and Remarkable Pasges in PARLIAMENT, and the affaires of the Kingdome.

Published according to Order of Parliament for fuller satisfaction.

Containing these Particulars.

1 *Propositions of peace to be drawn up and sent to his Maiesty by the ioynt consent of the States of both Kingdomes of England and Scotland, and a Committee of six Lords, 12 of the house of Commons, and the Scots Commissioners to sit upon the same.*

Of the Lords house, { *The E. of* Essex. / *The E. of* Warwick, / *The E. of* Northumberland, / *The L.* Say & Seal, / *The L.* Wharton, / *The L.* Roberts, } Of the house of Commons, { *Sir* Wil. Waller. / *Sir* Hen Vain *Iunior*. / *Sir* Wil. Pearpoint, / *M. Saint* John, / *M.* Brown, *&c.*

2 *A ioyfull relation of two great victories obtained by the Lord* Fairfax *in the North; by which he hath taken almost* 1000 *of the Cavaliers, with their Colonels, Captains, Serieants, Colours, Ordnance, Armes, bag and baggage, and how he first besieged Bradford, and with little losse tooke the Garrison, and therein*

{400. *and odde souldiers.* / *All their Commanders.* } { *All their Ordnance and Ammunition.* / *All their bagg, and baggage.*

And how the Lord *Fairfax* afterwards removed to Burlington, & tooke that town also with

{300 *and odde Souldiers.* / *Many Commanders and Officers.* } { *All their Ordnance.* / *Bagg and bagage.*

3 *The copie of a letter sent from the Oxford Agents now in Spain to Secretary* Nicholas, *&c. To move the King to engage the Kindome of Ireland to the King of Spain for a fleet of Spanish Ships to be sent over from thence to England.*

4 *A relation of five ships brought into* Portsmouth *by Cap* Plunket, *and Captaine* Williams, *from the Fleet, on of them being a Dunkerk, wherein is much treasure.*

London, Printed for *Andrew Coe*, and published according to Order, 1644.

OCCURRENCES

Of the moſt Remarkeble Paſſages of Parliament, and the affairs of the Kingdome, for fuller ſatisfaction.

THe two Kingdomes of England and Scotland being now ſo happily joyned together by one Covenant, with the Lord our God. They are now about to ſettle a Counſell of State wherein the Lords and Commons are to ioyne with Commiſſioners, from our Brethren of Scotland and ſuch a power is to be ſetled upon them, as is fit for ſuch a Committee. Whereby theſe two Kingdoms will co-work as one body in the diſtreſſed Iland, and purging out the popery and wickedneſſe thereof, to make us a glorious Church and happy Kingdom.

And that all the world may ſee, how they deſire peace, and to ſettle the Church in truth and righteouſneſſe according to Gods Law: The two Kingdoms are ſpeedily to draw up Propoſitions to be ſent to his Majeſty, in which they are reſolved to uſe all the means that poſſibly they can to procure a ceſſation, and to make an end of all our unhappy differences: by ſetling us in an happy peace, and of the ſhedding of ſo much bloud to a ſpeedy triall.

In the mean time the Houſe of Lords have certified the Houſe of Commons, that now they are ready to bring the Biſhop of Canterbury to his triall, in caſe they will appoint a day to make good their charge againſt him, and accordingly a day is to be by them ap-

appointed, and *Wren*, and other great Delinquents; (no doubt a foule offenders) are alſo to be brought to a ſpeedie triall.

The laſt Lords day, that godly Patriot Alderman *Pennington*, Lievtenant of the Towre deſired the Biſhop of Canterbury to goe with him to Church: certifying him that there was an honeſt godly, able man, that was to preach; but the Prelaticall Archbiſhop anſwered him, that truly hee did not uſe to heare Sermons in the afternoon; whereby we may ſee that his papiſticall ſpirit is ſtill the very ſame that it was his *will* is the ſame, hee wants but power.

The Enemy conſiſting of about two or three hundred were ſet upon by our forces neer Grantham, who ſo ſoon as they diſcovered our men, fled towards their Gariſon, but our men ſurprized ſome of their carriages, and took foure of them priſoners, and returned towards Newark, where there is a ſtrong party about the Town to ſtraiten them of relief.

There are Letters come from the great Turke to the Parliament, and are turned into Engliſh: certifying that he is willing upon a reaſonable compoſition to releaſe the Chriſtians in Argier out of ſlavery: and there is above 20000 pounds ready collected, and no doubt there will be a ſpeedy anſwere ſent to the Turke to releaſe them.

Col. *Maſſey* doth enlarge his quarters in Gloceſterſhire, and hath cauſed the enemy to remove further from annoying him, but that he hath taken Malmsbury, it is a falſe report, although hee hath otherways done very good execution upon the enemy in divers other places.

Hopton is drawing all the ſtrength he can to him, intending as is ſuppoſed, to try if he can make a breach through Sir *Will. Wallers* Army into ambuſſes: but the aſſociated Counties are raiſing forces to ſtop him. It is believed their additionall ſupply will be at leaſt 5000, which will be a good block in *Hoptons* way.

They say Prince *Rupert* is to have a 100000 pound conferd upon him by the new Parlirment; but the new Duke of Northumberlands pension is not yet agreed upon, but in good time I hope, the true Parliament will pay them, and all the rest in such coine as is fitter for them.

Master *Simpson*, who taught the tenents of the Antimonians at *Pauls* Crosse on Sunday lost is committed to Ely house, where the Malignants assault him with discourse about his doctrine with such vehemencie, that it is enough to tire him out, which is no wonder, for where two extreams meet their must needs be jarring.

One thing is to be desired of the Citie Trained Bands, to take into consideration: that they would not stay so long before they come to guard the Parliament: halfe the day is passed before they came, and sometimes they stay till one, or both Houses be risen. It is a thing worth reforming.

The Lord *Fairfax* hath taken prisoners between 4 and 500 Cavaliers, with all their Captains, Lievtenants and other Officers, together with their ammunition, bag and baggage. And the Lord *Fairfax*, it is reported, hath since sent another party to besiege Burlington, the place where the Queene landed when shee came from Holland.

By a Messenger from the North, it is certified, that the Lord *Fairfax* hath inlarged his quarters, and drew out a pary of horse, and foot to besige Bradford, who being marched before the Town. The Lord *Fairfax* sent to have the Town delivered up to him, for the King and Parltament, which the enemy denyed to doe, but our Forces falling upont he Town made short worke of the businesse, & forced the enemy to deliver it up, and it is now in the possession of the Parliaments Forces.

And Sir *John Meldrum* also hath done good service in Lincolneshire. On Tuesday, February the sixth, Sir *John Meldrum* tooke the strongest Garrison which the Enemy hath in Lincolnshire, and surprised many Captains, Lievtenants, and other Commanders, 100 com-

common ſouldiers, one troop of horſe, eight peeces of Ordnance five Hoys upon the River, beſides proviſion, and train of artillery that was intended to be ſent to relieve Newcaſtle.

There are many Parliament men come in, and have taken the Covenant, as alſo the Judges, ſerjeants at Law, Councellors, Aturneys Clerkes, and others belonging to the Law, have all taken the Covenant, and ſubſcribed thereunto, before they could bee permitted to execute their offices.

Some of our forces at winſor have lately iſſued out, and ſurpriſed a party of the enemies horſe that were ſcouting thereabouts, who have ſince deſired to take the Covenant, and have ſubſcribed.

Captain *Plunket*, and Captain *Williams*, two ſea Captains, have brought to Portſmouth five prizes taken by the fleete, one of them is a Dunkerke, laden with rich commodities, and it is hoped that there is a great quantity of ſilver in the bottome of it, but being not yet unladen, I cannot certify you of the particulars, in few dayes a fuller account will appeare.

Plymouth is now in a very good condition, the ſiegers are quite vaniſht, and there is none neare to anoy them, the enemy hath no party neerer then Dartmouth, which is about 17 miles off, And for their Generall Prince *Maurice* he was carried ſick to Exeter, about a fortnight before the ſiege was raiſed, and it is ſuppoſed he is dead of the new diſeaſe, which may the rather appeare to be true, becauſe his Regiment weare mourning ribonds.

The County of Northampton have raiſed 6 full Troops of horſe to ſecure their County from the enemie, for though that County be now cleare, and the Cavaliers have no Garriſons there, yet from Banbury they break in and robb and plunder the Countrey, in ſo much that they are almoſt uudone thereby.

It is certainly confirmed that the Scots have taken 7 Cornets, & 3000 are come in to them, and have taken the Covenant, and joyned with them, and it is reported that 6000 of the Redſhankes are to be ſent to them, beſides the Forces they have raiſed already in Scotland, and in few weekes (there is no doubt) but our brethren of Scotland will give a good account of the North Countrey.

That all the world may eafily perceive that the chiefe incendearies of this war have been enemies to the *King*, and to betray his Kingdome to the King of Spain, may eafily appeare, by a letter ſent from thence to the Lord *Digby* and *Nicholas*, from his Majeſties agents now with the King of Spain.

The Letter to Secretary *Nicholas*, *&c.*

BY reaſon of the Sweads entering Denmarke, and the great overthrow given them lately by the Sweads where ſome thouſands of horſe and foot were ſlain and taken priſoners. The affairs to advantage the Kings deſigne againſt the Parliament were at a ſtand.

And therefore unleſſe the King of Spain by the helpe of the Spaniſh Fleet doe ſupply the King of England with monies (by pawning Ireland to the King of Spain) *he is in a loſt condition.*

Therefore what ever they pretend, the thing which they doe intend is to bring in forreign power of Papiſts againſt us, and to ſubdue theſe Kingdomes to forreign Princes.

I heard an honeſt man that came from Dublin lately ſay, that the Rebels there did ſo inſult over the Proteſtants, that it made his heart ake to hear and ſee it, who uſed words to this purpoſe.

The ſpeeches of the Iriſh Rebels to Proteſtants.

YOu are the Rogues and Rebels that rebel againſt the King, doe you, not ſee that we have the Kings power to confirme us in what we doe we have power to back us, now it doth appear who are Rebels, and who are the Kings loyall Subiects.

It is a miſerable thing that his Majeſty ſhould be thus abuſed by them, and yet thus (had they power) would they doe by us in England.

Oneal rules all about Waimouth, and the Iriſh doe inſult with great crueltie at Dorcheſter: the Papiſts in the Weſt do generally endeavour to draw that way.

That Prince *Rupert* was preferred tobe Duke of *Northumberland* is no wonder, and conſiſting what a cumber hee hath beene to this

Land,

Land, me thinks it ſuits well with him, and that the Lord *Capell* is made Duke of Northumberland, it may put him in minde how like his condition doth reſemble the laſt Duke thereof: which is the reward of the good ſervice he hath done the Country in robbing and ſtealing, in ſo much that hee hath almoſt undone the Country thereabouts.

It is reported that Cornwall and Devonſhire begin to repent that ever they joined with the enemy.

The Scots, it is reported, are marched towards Durham on Saturday, the 27 of January, they had the enemy out of Morpeth, and taken it, and a conſiderable number of the enemies forces, and there have many Gentlemen in thoſe parts come in to them, and taken the Covenant, and their armies do daily increaſe: But for the taking of Newcaſtle, I doe not here any ſuch thing; only that in caſe Newcaſtle be not delivered up to them, they goe on ſtill to ſcoure the Country of all the Cavaliers, and power of Malignants, and then the Town of Newcaſtle will be forced to yield up the Town to them, whether they will or not, and the Caſtle too.

Col. *Cromwels* forces have lately bin before Newark, they faced the Town, and within about a mile thereof, ſurpriſed all Captain *Suttons* horſe, and carried them away: Maſter *Sutton* may chance to make uſe of the opportunity, and come in, and take benefit of the Declaration, but he muſt expect no more to be received into the Houſe.

Here there are a 1000 Iriſh Rebels landed at Cheſter, and that an expectation of 1000 more are to come from thence, but three ſhips of them were met with all neer the Iſle of Wight; and the Parliaments ſhips fell upon them, and ſunk one of them, but the other two they took laden with 500 Rebels from Ireland: and have carried them away priſoners.

The Lord *Byron* ſome ſay is at Beeſon Caſtle, but the truth of it is he durſt never venture out of Cheſter ſince he ranne away at the raiſing of the ſiege at Namptwich. *Samford* that cauſed treacherous ſteele to betray Beeſton Caſtle to him, was ſlain at the on-ſet which the enemy made againſt Namptwich, of which the particulars have been already fully publiſhed.

And

Since the enemy ſurpriſed nine of our men neer Alisbury, our forces there have again met with a party of their horſe, and ſurpriſed one of their beſt Troops, and carried them priſoners to Alisbury, and will now employ their horſe and arms to the ſervice of the King and Parliament.

There was one Miſtris *Walters* a Spy from Oxford taken, who brought up Letters from thence to London, which were ſowed up in her ſmock, there were ſome conſiderable Malignants that came along with her, which are ſlipt back to Oxford, but we may ſee what ſhifts they are put to when they are fain to worke in ſuch darke clouds. I am ſorry to heare that her chamber was no better ſearched, for ſhe hath ſiuce boaſted that the letters were not found, which were in her Cabinet.

The Parliament are ſtill upon that great buſineſſe of ſetling a Committee of Lords and Commons to joine with the Committee of Scotch Commiſſioners, for the drawing up of Propoſitions to be ſent to his Majeſty, which is a buſineſſe ſo weightie that they doe it with a great deale of care and diligence, that if it be poſſible there may be an end of this effuſion of bloud now ſtreaming in this poor Kingdom.

Of the Lords Houſe:

The Lord Generall.
The Lord Admirall.
The Earle of Northumberland.
The Lord *Say* and *Seal*.
The Lord *Wharton*.
The Lord *Roberts*.

And of the Houſe of Commons.

Sir *William Waller*.
Sir *Henry Vain* junior.
Sir *William Peirpoint*.
Maſter *Saint John*.
Maſter *Brown*.
And ſeven more.

Theſe together with the Scoth Commiſsioners are to ſet about the Treatie: but ſubordinate to the two Houſes of Parliament.

There is a report new lie come to Town, that the Lord *Fairfax* hath ſet upon Burlington, and taken the Towne, and therein alſo between five an ſix hundred Captains, Lievtenants, and other officers and common Souldiers, and all their Ordnance, and Arms: and placed therein a Garriſon for the Parliament.

Publiſhed according to Order.

L. A.

E. 32.
10

THE COPY OF A LETTER FROM COLONELL FRANCIS ANDERSON

To Sir THOMAS GLEMHAM, January 20. 1643. touching the Invasion of SCOTLAND.

The Copy of a Letter from the MARQVES of ARGYLE and Sir WILLIAM ARMYNE, to Sir THOMAS GLEMHAM

January 20. 1643.

THE COPY OF SIR THOMAS GLEMHAMS

Letter in Answer to the Lord *Marquesse* of *Argyl's*, and Sir *William Armyne's*.

Printed at the Desire of both Houses now assembled at OXFORD.

Edw. Norgate.

OXON

By *Leonard Lichfield*, Printer to the Vniversity.

Anno Dom. 1643.

fol: 94

The Letter from Colonell *Francis Anderſon*, to Sir *Thomas Glemham*.

Sir,

THE laſt night I had notice that *Weltons* Regiment was quartered in *Warke Barony* at *Preſton*, *Leermouth*, *Warke*, and *Mindrum*: it was twelve of the clock at night before the Intelligence came to me, whereupon I immediately cauſed the guards to bee ſtrengthened and doubled, my Scouts attending until this morning for more perfect information, that I might advertiſe you of it; it is now confirmed by one that was this morning amongſt them, that there is ſix Colours of Horſe, which were drawing out, and the Drums beating for the calling out of ſome Companies of Foot, which alſo are come over, but the certaine number of Foot I cannot as yet learne, but ſuppoſe them to bea part of the Lord *Maltlands* Regiment, which lay at *Calſtreame*. I ſhall endeavour to keep my Quarters hereabouts, untill I receive farther orders from you. I am now drawing my whole Regiment into *Wooller*, having heard for certaine as I was now writing, that a great Body of the Enemies Foot, and very many Troopes of Horſe advanced over *Barwicke* Bridge yeſterday, and were as farre as *Haggeſton*; it is conceived they will forthwith march towards *Bell-*

forde, for they are Quarte ed on the Engliſh ſide; you will p' a'e to tal e thoſe things into a preſent conſideration, and afford a preſent anſwer to,

SIR,

Wooller. 20. Your very humble ſervant
Ian: 1643. FRANCIS ANDERSON.

The copie of a Letter from the Marqueſſe of *Argyle* and Sir *William Armyne*, to Sir *Thomas Glemham*.

Gentlemen,

ALthough we juſtlly preſume, that the ſolemn mutuall Covenant entred into by both Kingdomes, hath long ſince come to your hands, and likewiſe that you have had notice of the raiſing of this Army deſired by the Parliament of England for the proſecution of thoſe ends therein expreſſed, viz. The preſervation and reformation of Religion, the true honour and happineſſe of the King, and the publique Peace and liberty of His Dominions: yet that it may appeare both to you and all the World, how unwilling wee are to make a forcible uſe of thoſe Armes wee have beene conſtrained (by the diſappointment of all other meanes of ſafety) to take up: Wee the Commiſſioners and Committees of both Kingdomes

domes have thought fit, beſides that Declaration (a Copy whereof we herewith ſend) lately emitted in the name of the Kingdome of Scotland for the ſatisfaction of the people, concerning the entrance of this their Army, to take more particular notice of you the chiefe Gentlemen and Commanders, hoping likewiſe, that things of ſo great and conſiderable conſequence will finde with you ſuch entertainment as may anſwer the weight and importance of them.

We will not ſo much wrong the cauſe we have undertaken, as to goe about, after ſo many evident demonſtrations of the neceſsity of our preſent poſture, to diſpute it with you, but rather inſtead of arguments, wee thinke it reaſonable to acquaint you with our well weighed reſolutions, which are, through the aſsiſtance of that God in whoſe cauſe we are ingaged, and whoſe ſtrength alone we truſt in, with our utmoſt induſtry and hazard, to endeavour the prevention of that imminent danger not onely of corruption but of ruine, which we ſee evidently intended to the true Proteſtant Religion by the Popiſh and Prelaticall faction, who never wanted will, but now thinke they want not ſtrength and opportunity to accompliſh it, as alſo the reſcuing his Majeſties Perſon and honour ſo deeply and unhappily intangled in the counſels and practices of them, whoſe actions ſpeake their ends to be little better then Popery and Tyranny, and the redeeming the Peace and Liberty of his Dominions: in which the Iriſh Rebellion, and the ſad and unnaturall diviſions in England have made ſo great a breach.

To the accompliſhment of theſe ſo juſt and honourable deſignes, we have reaſon to expect the concurrence of all

forde, for they are Quartered on the English side; you will please to take these things into a present consideration, and afford a present answer to,

SIR,

Wooller. 20. Your very humble servant

Ian: 1643. FRANCIS ANDERSON.

The copie of a Letter from the Marquesse of *Argyle* and Sir *William Armyne*, to Sir *Thomas Glemham*.

Gentlemen,

I though we justly presume that the solemn mu-
th Kingdomes,
ds, and likewise
this Army de-
the prosecution
he preservation
our and happi-
and liberty of
both to you and
make a forcible use of those Armes wee have beene constrained (by the disappointment of all other meanes of safety) to take up: Wee the Commissioners and Committees of both Kingdomes

IRREGULAR

PAGINATION

domes have thought fit, beſides that Declaration (a Copy whereof we herewith ſend) lately emitted in the name of the Kingdome of Scotland for the ſatisfaction of the people, concerning the entrance of this their Army, to take more particular notice of you the chiefe Gentlemen and Commanders, hoping likewiſe, that things of ſo great and conſiderable conſequence will finde with you ſuch entertainment as may anſwer the weight and importance of them.

We will not ſo much wrong the cauſe we have undertaken, as to goe about, after ſo many evident demonſtrations of the neceſsity of our preſent poſture, to diſpute it with you, but rather inſtead of arguments, wee thinke it reaſonable to acquaint you with our well weighed reſolutions, which are, through the aſſiſtance of that God in whoſe cauſe we are ingaged, and whoſe ſtrength alone we truſt in, with our utmoſt induſtry and hazard, to endeavour the prevention of that imminent danger not onely of corruption but of ruine, which we ſee evidently intended to the true Proteſtant Religion by the Popiſh and Prelaticall faction, who never wanted will, but now thinke they want not ſtrength and opportunity to accompliſh it, as alſo the reſcuing his Majeſties Perſon and honour ſo deeply and unhappily intangled in the counſels and practices of them, whoſe actions ſpeake their ends to be little better then Popery and Tyranny, and the redeeming the Peace and Liberty of his Dominions: in which the Iriſh Rebellion, and the ſad and unnaturall diviſions in England have made ſo great a breach.

To the accompliſhment of theſe ſo juſt and honourable deſignes, we have reaſon to expect the concurrence of all

men who either owe or pretend a due love to their Religion, King, or Country, and ſhal be very ſory to want yours: but if miſinformation, or any other unhappy grounds, ſhall ſo farre prevaile with you, as to reckon us in the number of your enemies (which certainly wee are not, if you bee friends to thoſe ends mentioned in our Covenant) and if in ſtead of that concurrence with us, which wee wiſh, and hope to deſerve, we finde from you oppoſition and Acts of hoſtility. The law of Nature, and your owne reaſon will tell you what you are to expect.

We onely adde, that though it will not a little trouble us, to ſee men withſtanding not only us, but their owne good and happineſſe: Yet it doth in good meaſure ſatisfie us, that we have not neglected this or any other meanes to the beſt of our power or underſtanding, to prevent thoſe inconveniences and miſchiefs that may ariſe from thoſe Acts of force, which we ſhall be neceſſitated unto.

Subſcribed at Barwicke the 20. of January, 1643. by the Warrant and in the name of the Committees of both Kingdomes by us

Your Friends,

Argyll.

W. Armyne.

Sir THOMAS GLEMHAMS Letter in Anſwer to the Marqueſſe of ARGYL's, and Sir WILLIAM ARMYNE's.

My Lord,

I Have this day received yonrs, together with one of the Gentlemen of the Countrey, and having communicated with them, we returne you this Anſwer.

That without the ſight of that Letter wee could not have beene induced by any flying rumours to believe, that the Scottiſh Nation, or the prevailing party for the preſent in that Nation, would have attempted an Invaſion of England, ſo contrary to the Lawes of GOD, of Nations, of both Kingdomes, ahd eſpecially to the late Act of Pacification: ſo oppoſite to their Allegiance and gratitude to His Majeſty, to that neighbourly love which they pretend, to that diſcreet care which they ſhould have of their owne ſafety.

We could not otherwiſe have imagined that they who by His Majeſties goodneſſe enjoy a ſettlement of their Church and State according to their owne deſires, ſhould needleſly

needleſly and ingratefully imbroyle themſelves in a buſineſſe that concernes them not, forfeit their Rights, diſoblige His Majeſty, and hazard the loſſe of their preſent happineſſe.

No Order of any Committee or Committees whatſoever of Men or Angels, can give them power to march into the Bowels of another Kingdome, to make offenſive Warre againſt their naturall Soveraigne, upon the empty pretence of evill Councellours, who could never yet be named. And for the Engliſh Agents, we cannot believe them to be any Commiſſioners lawfully authorized, either by the Parliament, or by the two Houſes, or yet by the Houſe of Commons, whence ſo many of the Members are expelled by partiall Votes, ſo many baniſhed by ſeditious tumults, ſo many voluntarily abſent themſelves out of Conſcience, where deſperation or want of opportunity to depart, or feare of certaine Plunder, are the chiefeſt Bonds which hold the little remnant together from diſſipation, where the venerable name of PARLIAMENT is made a ſtale to countenance the pernitious Countailes and Acts of a Cloſe Committee.

For Subjects to make forraigne Confederacies without their Soveraignes aſſent, to invade the territories of their undoubted King, to go about by force to change the Laws and Religion eſtabliſhed is groſſe Treaſon without all contradiction; And in this caſe it Argues ſtrongly, who have been the contrivers and fomenters of all our troubles. No Covenant whatſoever, or with whomſoever, can juſtifie ſuch proceedings, or oblige a Subject to run ſuch diſloyall courſes. If any man out of Ignorance, or Feare, or Credulity, have entred into ſuch a Covenant, it bindes him not, except it be to repentance. Neither is there any ſuch neceſſity, as is pretended, of your preſent poſture, your ſelves cannot alledge that you are any way provoked by us, neither are we conſcious to our ſelves of the leaſt intention to moleſt you.

Thoſe

Thoſe ends which you propoſe are plauſible indeed to them who doe not underſtand them, the blackeſt Deſignes did never want the ſame pretences: if by the Proteſtant Religion, you intend our Articles, which are the publick Confeſſion of our Church, and our Booke of Common Prayer eſtabliſhed by Act of Parliament; you need not trouble your ſelves, We are ready to defend them with Our blood. If it be otherwiſe, it is plain to all the World, that it is not the Preſervation, but the Innovation of Religion which you ſeek, how ever by you ſtiled Reformation. And what calling have you to reforme Us by the ſword. We do not remember that ever the like indignity was offered by one Nation to another, by a leſſer to a greater, That thoſe men who have heretofore pleaded ſo vehemently for liberty of Conſcience, againſt all Oathes and Subſcriptions, ſhould now aſſume a power to themſelves by Armes, to impoſe a Law upon the Conſciences of their fellow Subjects. A vanquiſhed Nation would ſcarce endure ſuch tearms from their Conquerours.

But this We are ſure of, that this is the way to make the Proteſtant Religion odious to all Monarchs, Chriſtian and Pagan.

Your other two ends, that is the Honour and Happineſſe of the King, and the publick Peace and Libery of His Dominions are ſo manifeſtly contrary to your practice, that We need no other motives to withdraw you from ſuch a courſe, as tends ſo directly to make his Majeſty contemptible at home and abroad, and to fill all his Dominions with Rapine and Blood.

In an Army all have not the ſame intentions: We have ſeen the Articles agreed upon, and thoſe vaſt Summes and Conditions contained in them; as if Our Countreymen

thought that England was indeed a Well that could never be drawne dry: and whatſoever the intentions be, We know right-well what will be the conſequents: If it were otherwiſe, no intention or conſequent whatſoever can juſtifie an unlawfull action. And therefore you do wiſely to decline all diſputation about it; it is an eaſie thing to pretend the cauſe of God, as the Jewes did the Temple of the Lord, but this is far from thoſe evident demonſtrations, which you often mention, never make.

Conſider that there muſt be an Account given to God of all the blood which ſhall be ſhed in this quarrell. The way to prevent it, is not by ſuch inſinuations, but to retire before the Sword be unſheathed, or the breach be made too wide. You cannot thinke that We are growne ſuch tame Creatures, to deſert our Religion, our Lawes, our Liberties, our Eſtates, upon command of Forreigners, and to ſuffer Our Selves and Our Poſterity to be made Beggars and Slaves without oppoſition. If any of ours ſhall joyne with you in this Action, we cannot look upon them otherwiſe then traitors to their King, Vipers to their native Country, and ſuch as have been Plotters or Fomenters of this deſigne from the beginning. But if miſinformation or Feare, hath drawn any of yours ignorantly or unwillingly into this Cauſe, We deſire them to withdraw themſelves at laſt, and not to make themſelves acceſſaries to that deluge of Miſchiefe which this ſecond voyage is like to bring upon both Kingdomes.

FINIS.

Numb. 33.

THE PARLIAMENT SCOUT:

Communicating His Intelligence TO THE KINGDOME.

From *Friday* the 2. of *February*, to *Friday* the 9. of *February*, 1644.

FRiday, we were confirmed in the victory obtained by Sir *Thomas Fairfax*, and Sir *William Brereton*s own Letters; give leave to adde a little more of that great victory, as our enemies give it a victory, and as cleare a victory, as that which we had over *Henderson* in Lincolnshire, we hear that they used those barbarous Irish (barbarous we say for their cruelties to the Manchester men) with more mercy then they deserve, for *Lex Talionis* say they at Oxford, they of Poole burnt a house of

the Oxford parties, therefore they burnt Sir *Walter Earles*, and is it not as good a plea they killed 300. Mancheſter men in cold blood, *Ergo*: but one thing more, and that is the enemies unhappineſſe in Sieges of late, and in other their actions, their Counſells are now beginning to be folly, they that might have gone and joyned with Newcaſtle, and made up a body great enough to have encountred the Scots, ſtay at *Namptwich* to be ruined; how happy had it been if theſe noble victors had had wherewith to have proſecuted their victorie, but that hath been two often our unhappineſſe, we have done well but not had wherewith to proſecute, but let our enemy grow ſtrong and put us to a new trouble.

We hear Sir *Thomas Fairfax* hath been under the walls of *Cheſter*, we wiſh him powder enough to beſiege it; and no doubt he will ere long be furniſhed.

The Commons paſt a ſhort Ordinance for recrute of my Lord Generall, which is the firſt compleat ſtep to that neceſſary and long ſince needfull work; no doubt but his Excellency will inſtantly give due way to the reforming his Army.

We heard this day Sir *Edward Deering* returned from *Oxford*, as they ſay, we ſhall not repeate any of his newes, which it is ſaid he brings, we wiſh it be as true as ſtrange, nor what the Malignants ſay of him, but tell you that he is in cuſtody of the Serjeant, and the firſt that tooke benefit of the Declaration: Reader obſerve how good Intelligence and quicke they have at Oxford from London; we have a Declaration comes out upon the Thurſday; The newes goes that day to Oxford, Sir *Ed. Deering* gets knowledge of it, and is at London betimes upon Friday, ſee how careleſſe they are at Oxford alſo.

Saturday, the Commons conſidered of a Counſell of State, but did not much in it; We had Intelligence that the Garriſon of Poole had fallen upon *Inchiquin*, the turne coate, and driven his

his Rebells farther off, but not farre enough, and in regard the Rebells will come hither, and must be extirpate according to our Covenant, let them come over as fast as they will, for no doubt the English will be better able to deale with them here, then in Ireland among the bogs.

We understood from Northampton that some of the Lord *Grayes* Forces being againe at Melton Mowbray, a party came from Newark and Belvoir against them, but the Lord *Gray* himselfe being come over night fell upon them, took fourty horse, and made the rest shift for themselves.

The same day that unhappy difference between my Lord Manchester and the Lord *Willoughby*, was stretched wider by the quarrells between some Commanders of each party, but we hope the wisdom of the Lords will let it straight, how would our enemies joy and gaine, by our divisions? but if we hold together no doubt we shall overcome.

Monday some of the Aldermen came to the Commons house about a difference in dispose of moneys, to be levied as a weekly meale, but that difference also no doubt will be composed.

This day the Commons took again into consideration the Conncell of State, but in regard it was waity, put it off to Wednesday, and went on with my Lord Generalls recrute, and voted that his Officers should have halfe pay, as my Lord Manchester had, and publique faith for the rest, a very good way to cut the coat according to the cloath, we may command honours it may be, and so lesse pay.

We had this day newes that the Scots Friday the 2. of this instant were within a dayes march of Newcastle, and that it was uncertaine whether they would attach Newcastle, or block it up, and so having freed the Coale trade about Sunderland, and come forward, the season growing a little drier, no doubt the Scots will give full content in their advances: some say they are

come with a part of their powers as far as Durham, but of that the Messenger saith nothing that came Monday.

Tuesday we understood from Dunstable, that a party from Oxford, under the command of the Duke of Cumberland, was come to Buckingham, whether to fetch in provisions, or upon some new designe, as, to have Newport Pannell, or Aylsberry delivered up, time will shew: This Duke of Cumberland, is the late Prince *Rupert*, who because there was no County in England called Plunder-land, was made Duke of a County neerest to it, *viz.* Cumberland: had not too many our-landish bellows of war come from beyond Seas, to cumber this Iland, we had undoubtedly had a peace before this time.

Wednesday, Sir *Edward Deerings* Petition was taken into consideration, and the House resolved that he should have the benefit of the Declaration, and that a Committee should consider how to receive others when they should come in. Concerning Ireland, we find not now that so many things are done contrary to the Act of Cessation as at first, only al manner of preparations, & fortifications are made, that in case the Scots, or any other Parliament Party, shall begin any act of hostility, they may be ready to receive them, and the better defend and secure all that shall seeke refuge there. As for the Princes going to Wales, the season is not the best for travell, and therefore we will in charity beleeve he is not gone, but intended for those parts: thus do our enemies drive on with undaunted courage and resolution, notwithstanding so many late disasters, and defeats; it is true, their Councells are sore at a stand, but there is no question they will get over those rocks, and appeare very considerable, for Ireland will supply them with their maine want, which is men; and for moneys, and other provisions, they take such care, that they will be able to beare up beyond expectation, no parts of England being better stored, then where they command.

As

As concerning my Lord Manchesters powers, although differences and difficulties have much obstructed, yet they are indifferent well over, and no doubt you will see him be able to look the Duke of Cumberland in the face by the first of April.

The Commons Wednesday in the afternoone took into debate, the Councell of State, both the persons, and power, and after a discreet and wise ordering of their power so, as that they may never commence nor determine of a peace without them, have at last agreed, that all those that were nominated by the Lords should be returned without any alteration, resolved to transmit the businesse to the Lords upon Thursday, and that done, to dispatch to the Scots Army a speciall person to let them know what is done.

The names of those that are to be of this Councell are these following: The Earle of Northumberland, the Earle of Essex, the Earle of Manchester, the Earle of VVarwick, the Lord Say, the Lord VVharton, & the Lord Roberts. The Members of the Commons House, are, Sir *Gilbert Gerrard*, Sir *William Waller*, Sir *Arthur Hasterig*, Sir *William Ermin*, Sir *Henry Vane* Senior, Sir *Henry Vane* Junior, and Sir *Philip Stapleton*, Master *Crew*, Master Sollicitor, Master *Browne*, Master Recorder, Master *Purpoynt*, Colonell *Cromwell*, and Master *Wallop*.

For the State or Kingdome of Scotland; The Lord Lowden, the Lord Maitland, Sir *Archibald Johnston*, and Master *Barkley*.

This, being once setled, will, no doubt, draw up humble supplications to his Majestie, intreating his returne from the evill Councellors about him, and to hearken to such Propositions as both Kingdomes shall conceive best for his honour, and their owne safeties, and the destruction of their barbarous enemies, the Irish.

VVe heare from Lincolnshire, that some of Nottingham-Garrison hath fallen upon some Troopes of Newark, quartered

at Kellham-Bridge, and have taken Troopes, we wish they be as many as Colonell *Cromwell* lost, that we may have an exchange, or that they that are prisoners in Newark, may be furnished with Horse and Armes, and fight with those taken by Nottingham men.

VVe hear that my Lord Grey hath lighted upon sixty Troopers more, about Grantham, which, if true, makes amends for those we lost at Stamford the week before.

VVe heare that the brave and valiant Gentleman of Poole, Master *Sidenham*, is slaine in an encounter with the enemy.

VVe heare that the Duke of Cumberland is gone from Buckingham parts, and is either going for Cheshire, to repaire *Biron*, or else Northerly: It had beene happy if we had agreed recrutes sooner, that we might have impeded their advance, either by direction or encounter: we heare there are Irish landed, either at VVestchester, or Bristoll, or both.

The Lord Newcastle draws into a body, and is like to grow numerous, but we hope the Scots will be wary, and it were to be wished we would haste in our preparations in our associations of Lincolne, &c. that we might advance from Lincolneshire with powers at the heeles of the enemy, and not leave all upon the Scots.

The businesse between the Lord Mancheher and VVillough-by is composed: God send their forces to agree against the common enemy.

There is a speech as if the place in Yorkshire where the Queen landed was taken, but how, or by whom, unlesse by men out of ships, we cannot imagine.

Quest. 1.

VVhether the grand affairs of war and negotiations with Forraigne State were better to be transacted by many, or by a few, so they be wise and faithfull.

Answer.

Answer.

Is better by a few then by many: First, because they may be then carried in a private way, and if discovered, the discoverer may easily be suspected and discovered; whereas if they be done by multitudes they are instantly made common, not to friends, but to enemies; an evil that this nation hath been unhappy in this thirty years, we shall give but one instant (though we might an hundred) when our Fleet went under the command of the Lord *Wimbleton* to the coast of Spaine, their designe was printed in Gallibelgicus a moneth before they went, if businesse be managed by multitudes, the enemies need not be at cost to know secrets.

Secondly, if multitudes be intrusted, the delayes are great, which makes the danger great, time is bald behinde, hairy before, loose the oppertunity, and you loose the designe, the day, sometimes the cause.

Quest. 2.

Whether it may be fit to take into trust, him that is this way and that, as the sides ebbe or flow?

Answer.

It is not fit, because he will run as fortune favours, and be inveigled, to go, to speak, one day for this side, and the next for that, what confidence in reformation can be had? or what reason is there to imploy such as have been off and on in troubles? pardon them if you will, but never trust them, a Neuter will ever be a Neuter, he may drive on his own, but never Gods nor his Countrys ends, further then they concur with his own.

If those should be intrusted that walke by selfe principled, we shall be but where we were. What was the reason that so many innovations were formerly intended upon Church and State, but because men looked at base honour, profit and safety, and had no heart to oppose any thing, left any of the three forenamed should

ing

ſhould be loſt: That chiefe Martyr for our Liberties, chiefe Baron *Walter* deſerves eternall fame, and they that went his way in Church or State, but they that went contrary eternall ſhame: Reader conſider and look back and think not the next age will be heaven, unleſſe great care be taken: how many are now active and forward, and have got largely by looking down, as the Frier did, that were too too active in the bad times, believe it, if opportunity offer they will turne again, and if the winde blow ſtrong, whirle about.

Queſt. 3.

Whether it be fit to compound with any that come in before an end of trouble yea or not?

Anſwer.

It is not fit: Firſt, becauſe the totall charge that the State ſhall be at, cannot be knowne, and ſo the charge not known, the rate cannot be ſet. Secondly, if compaſſion be made, and the reſt given backe, you may inable a ſecret ſupply to the enemy, which may protract the war, money being the ſinews of it: Thirdly you make the burthen the heavier upon the conſtant and ready friend the greater, who is ſo exhauſted that he can hardly ſubſiſt, being by diſburſtments on the one ſide, and want of trade on the other, ſpun out to nothing, let ſequeſtrations therefore be kept on foot, or take an anſwerable proportion reſerving a livelyhood.

Printed according to Order for
G. B. and *R. W.*

Be Wise as Serpents, Innocent as Doves.

THE

SCOTISH DOVE,

Sent out, and Returning;

Bringing Intelligence from the Armies, and makes some Relations of other observable Passages of both Kingdoms, for Information and Instruction.

As an Antidote against the poisoned insinuations of Mercurius Aulicus, *and the errours of other intelligencers.*

From Friday the 2. of *February*, to Fryday the 9. of the same.

The last returne you had a relation of some particular evidences, of our enemies cruelties, Now our Dove brings you some apparent Demonstrations, of Gods mercies: onely (by the way) I must premonish the Reader of some accidents which fall betweene my pen, and the publique view: in mistakes by the Printer, if onely in letters, or false English, it were tollerable: (this being

ing night-worke) but the grosse mistakes of whole words, which alter the sence of the matter related, is injurious: as to print *Prophetic all* for *Prophet*, as last week in page 1: and for *Madena*, to print *Macedonia*, as in page 2. but this I leave to the censure of the Auditors.

On the last Lords day, Feb. 4. there was (by Order from the Parliament) a generall thanksgiving in all Churches through *London* & *Westminster*, for Gods mercy to us in stirring up our brethren of Scotland to come to our assistance, so timely, and so cheerfully: and also for the great victory obtained against that compact Army of Irish, neare Nampt-wich. And surely we are bound to be greatly thankfull that God hath stirred up the hearts of the Parliament, to command a return of such publike thanks to God for such free favours, and mercies bestowed on them: Thankfulnes is indeed the best begging; it ever proceedeth from a good principle: thankfulnesse for one mercy is a kind of ingaging of God to bestow another. But not to returne thanks according to that we receive, were to procure wrath in stead of a blessing.

We cannot be ignorant of the many and great mercies of God towards us of late, which we must not smother in oblivion; although God hath scourged us by the rod of our enemies to humble us: yet he hath restrained the wrath of those enemies, and hath not suffered them to destroy us: God knoweth how to humble his people, and how to get himselfe glory on all his enemies. *Surely*; (saith the man after Gods owne heart) *the wrath of man shall praise thee, and the remainder of wrath shalt thou restraine*: God can easily turne mans wrath to his praise, and restraine the remainder of that wrath to his peoples good: if our enemies had been subdued, and their wrath restrained in the beginning of this war, we should have been proud of our provident care and gloryed in our strength; but should not have been humbled to seek God heartily, by a Covenant for Reformation: nor would the enemy ever have acknowledged Gods hand against them in their destruction: All the bondage of Gods people in *Egypt*, humbled them not: nor did all the plagues upon *Egypt* from heaven make them to acknowledge Gods power; because they were quickly over: and therefore the *Egyptians* hearts were hardened, and they were more inraged in wrath against Gods people, & raised a mighty host to pursue them: but when their mighty host, their great Army in which they trusted was destroyed in the red sea, they acknowledged it was Gods hand, and sayd, *God fighteth for them against the Egyptians*. And so it was in the case of *Sennacherib*; and thus it is at this day, we shall see it, and prayse God.

We

We may already ſee it as far as *Denmark*, and we may ſee it at *Nampt-wich*: Notwithſtanding the enemy ſeeks to cover it by their Magick Arts, as the *Egyptians* did the former plagues of *Egypt*, to harden the people; and that is one ſymptome of their haſtning deſtruction: when they are at the top of their ſtrength, like *Egypt*, and vaunt in their power, then God reſtraineth their wrath, then hee will ſhew his power and their nothingneſſe; *and they ſhall be deſtroyed together, that the glory of the Lord may be declared in the Iſlands*: His people ſhall ſee it, and ſhall exalt his mercy: God will have his owne time, and his owne way, to effect every purpoſe: when his people are humbled, and the enemy higheſt inraged: he will ſave the one, and deſtroy the other.

The ſtripes we have felt from Gods hand, by the wrath of men, is but to humble us, not to deſtroy us: and therefore he reſtrayneth their wrath, which to us is matter of everlaſting prayſe: Conſider it, and look back to the wrath of man, in that firſt attempt againſt the Parliament with four hundred armed men, bloudy Cavaliers; who was it that reſtrained that wrath? Look back to *Kenton* battail; who diſapoynted that wrath, and ſaved our Army, when the enemy cryed *Victorie?* Think upon *Brainford* too, who was it that put a bit in their mouthes and brought them back againe the way they came? Look upon *Glouceſter*; who fought againſt them there? conſider the remarkable deliverance, and victory at the battaile at *Newbury*; who defeated their purpoſes there? who ſhewed his power in ſubduing the mighty, and taking them in their owne ſnare: bringing off his people, *as through the red ſea*, when the wrath of man ſaid, *they are hemmed in on every ſide*: Let us not forget the ſtrange victory at *Hul*, nor the battaile neare *Horne*-Caſtle; and let us think upon *Ailton*, *Arundell*, *Poole*, *Lyme*, *Plimmouth*, *Alisbury*, *Nottingham*, &c. Was not God manifeſtly ſeen in all theſe reſtraints: We doe and will give that noble Lord Generall, the Earle of *Eſſex* his due, for valour and counſell, and to the noble Lord *Fairefax*, and his aſſiſtance his due, and ſo to all the reſt, as means ſtirred up by God: but all theſe ſtand but at the foot of the Ladder; there is one ſtands at the top that diſpoſeth all, and to him wee aſcribe prayſe for all, and particularly ſtirring up our brethren of *Scotland* to come with ſuch alacrity to our help unwearied in their long and tedious March, that when they had marched 18. long miles, in a deepe ſnow: and when it ſnowed ſo faſt, that the next man could not ſee his Leader: yet they leaped at night for joy, and would have marched as far the next day: who but God can thus ſtrengthen them?

and moſt ungrateful were we, if we ſhould not return praiſe to God for ſuch a mercy.

So we aſcribe prayſe and thanks to God, for the great victory againſt thoſe perfidious, bloudy and revolting Iriſh: thoſe who ſaw God fighting for them, while they fought for God; feele and ſee, God is turned againſt them, now they have drawn their ſword againſt Gods truth & his people: this Army was *Oxfords* confidence, for the ſupport of the Earle of *New-caſtles* Army, and intended preſently to march towards him, ſo ſoon as they had taken *Nampt-Wich*, (of which they made themſelves ſure) but God (*Who taketh the Wicked in their owne craftineſſe*) hath taken them at *Nampt-Wich*, and blaſted their deſigne. We muſt not forget how great the power of our enemy was grown, & how they gloryed in it, as if God had raiſed their ſtrength againſt himſelfe; they (they ſayd) were weak at firſt, had no Shipping, no ſtrong Townes, no Ammunition, no great Peeces, &c. but God had given them all theſe, and proſpered their deſignes; And indeed they were growne great, they poſſeſſed all from North to Weſt, and began to inſult, becauſe of their conqueſts. I muſt not forget to mind you of their blaſphemie at *Briſtoll*, when They entred the Towne (by the leave of him that ſhould have kept them out) they asked our men where was their good cauſe? and where was their God to whom they prayed and faſted, why did not he keep the Town? Theſe words were like the words of *Senacherib*, and will have a like anſwer returned: God hath a hook in their noſes, and hath reſtrained their wrath; who will in due time avenge his owne glory, though *they ſaid it was as they would have it*; they ſhall know it ſhall be as God will have it: They were ſet violently upon their owne wills, as if they would have built another *Babel*, but it will prove confuſion, and they muſt be ſcattered; *the remainder of wrath God will reſtraine*, yet they will not ſee Gods hand, nor acknowledge his power: Not to acknowledge what God hath done, and to give thanks to God for what he never did, are both ominous, and predict hardneſſe, to deſtruction: let our enemies goe on that way, let us ſincerely confeſſe both, and in bleſſing, God will bleſſe us.

There is an Ordinance to paſſe through the whole Kingdome, to impoſe the Covenant of Reformation upon all men, with a penalty to them that refuſe, not death, which is warranted by the example of *Aſa*, 2 *Chron.* 15.13. But confiſcation of eſtates, which I hope will be the leaſt penalty; for it is the leaſt that we have any example of in Scripture, *Ezra* 7.26.

The Covenant is already tendred to all the aſſiſtants and Officers in

in all Courts of Juſtice, and taken by the moſt, all that refuſe muſt (as fit they ſhould) leave their places; whether Sergeants, Counſellors, Attourneys, &c.

To tell you of Sir *Edward Deerings* coming back, like the Prodigall ſonne, is no newes, therefore we omit that, only thus much obſerve, that they at *Oxford* are in a quaking condition, and the Parliament is tender in compaſſion, and received Sir *Edward Deering* to mercy, who is at liberty, attending the Houſe, to heare and obſerve what they will inflict on him; a good incouragement to the reſt.

Thoſe who were Members of the Houſe, and have revolted, ſubſcribing their name in the late Maſſage to the Lord Generall from *Oxford*, and expulſed the Houſe, yet not excluded from mercy, if they take it in the time.

There is alſo a Committee of both Houſes appointed to treat of all matters with the Commiſſioners of *Scotland*, about the great affaires of both Kingdomes; of which you will be better informed ſhortly: but becauſe there is ſome ambiguity in the extent, I omit to ſay any more of it. The Synod are forthwith to put forth a *Declaration* in vindication of the *Covenant*, which is to be annexed to the *Covenant*, and ſent through the Kingdome; theſe are things, all calling us to praiſe and thanſgiving to God, from whom we muſt have them, if God bleſſe, let us not faile to praiſe; 'tis all wee can do for all, and all that God looks for from us.

By a Letter written from Sir *Thomas Glemham*, dated *Jan.* 28. is ſignified, that the *Scots* approaching to *Anwick* he left it, and retreated to *Newcaſtle*, where hee writeth he was 5000. ſtrong to make oppoſition, but if the *Scots* did not ſtay there, but march forward (he ſaid) he feared the Earle of *Newcaſtle* would not give them battell, his Army being too weak.

By ſome other intelligence we are certified that two parts of the *Scots* Army is paſt *Newcaſtle*, and are in *Durham* and *Sunderland*, and are there fortifying, the reare only of their Army is before *Newcaſtle*, or thereabouts, but till this preſent *Wedneſday*, the Houſe nor the Commiſſioners have no certain intelligence, only a Poſt came on *Tueſday* night, with a pacquet from Sir *John Meldrum* from *Gainſbrough*, with relation of his good ſucceſſe in the Iſle of *Axholme*, and that they have perfectly cleared it of the enemy, and taken 120. horſe, and 6. pieces of Ordnance: There are two or three Ships taken by ſome of *Hull's* Ships, laden with Corne and Wooll and Butter, and other ſuch ſtaple commodities, they came frm *Botley*

Caſtle

Caſtle in *Yorkeſhire*, and were bound for the *Netherlands* for exchange for Armes, but theſe commodities will do us more good, and leſſe prejudice then their exchange, and wee ſhall keepe them ſtill, we thank God for it. For *Newarke* which is ſaid to be beſieged, (and ſo it was probable) it is not beſieged, good reaſons are given why the proſecution of the intention was waved for the preſent.

We have Intelligence that at *Oxford* they count the number of the Inhabitants, and are providing, that according to the number (and what they intend to adde to it) there be preſent proviſion made for all kindes of neceſſaries, for meat and drinke for foure moneths, they mean to ſtudie cloſe, or they are afraid of a ſiege. The *Queen* is ſhortly going to *Briſtol*; ſhe will contrive there as well as they can ſtudy at *Oxford*; her deſignes are ſecret. It may be her Majeſtie will go to *Ireland* (when the millions of money is come from *Spain*) to deliver poſſeſſion of ſuch Caſtles, Townes, and Provinces, as are by the *Spanyards* expected, and by that Faction promiſed in morgage for ſecurity of the money. But what will become of *Briſtol* I know not: himſelf and his ſonne *Digbie* are at a *Dilemma*; they know what they would do, and they ſee what they cannot do, but know not whatthey ſhall do: They are ſo loſt, that they cannot finde themſelves, except in *Spaine*, there, or no where.

And for the *Prince*, hee is for *Wales*, he muſt go thither to muſter the Mountains; for you muſt conceive the *Welſhmen* (or the moſt part) and the Mountains, are diſtinguiſhed only by conſtancie and motion, the one hath conſtancie, and is immovable, the other are mutable as movable, the one is without ſenſe, the other without knowledge; *Paganiſme* and *Popery* are alike to them, they find no fault with any Religion, but *Round-headiſme*; nor hate any man but him that will preach againſt her good-fellowſhip on the Sunday about the May-poll: They know no God but Nature, and her King; and for her King her will live or die, fight or run, do ſomething or nothing, her will at leaſt love her King, but her cannot tell why. Old *Britains* may become new *Chriſtians*, a good and painfull Miniſter would new mold them, and wrap them up in a Reformation; ſo as they will glory more that they are new *Chriſtians* then that they were old *Britains*.

There is expectation of more *Iriſh* to come over ſpeedily, but if they heare how they that are already come have ſped, they (I believe) will make no great ſpeed, if they do, I wiſh they may ſpeed like the reſt.

Prince

Prince *Rupert* or (if he can) the Duke of *Cumberland*, is preparing with an *Oxford* March a moneth before it come, Northward they pretend, either to be revenged, or do nothing; for there is no plunder: But I hope Sir *William Waller* will quit himself, and then no hurt will be dome by Prince *Rupert*, but by some fine contrived plot, or sudden plundere: beware your Henroosts, now your money and horse are gon, for if hee finde neither money nor Horse, he will cease Poultery.

Sir Thomas Fairfax, is with some considerable Forces Marcht towards *Chester*, of that we may heare more next week: But I cannot thinke Prince *Rupert* will go thither to see what he is doing, he knowes *Sir Thomas Fairfax* will fight: But Prince *Rupert* likes not that Sport: What new courage his new Honours have infused, I know not.

By the last intelligence from *Yorkeshire* it is reported, that *Sir Thomas Glemham*: and *Colonell Gray*: are fallen to a great difference, this *Colonell Gray*, is brother to the Lord *Gray* of *Warke*: And upon the addition of Words between them, the report is, that *Colonell Gray* strooke *Sir Thomas Glemham*, and hath wounded him, upon which *Colonel Gray* hath made his escape, and is gone to Generall *Lesley*: I will not affirme this for an infallible truth, although I beleeve it true, from the manner of the Relation, and the condition of the Relator.

One Tuesday, and Wednesday, were great debates in the Synod, about Church Discipline, between the independents, and the Presbitaries, And divers of the Lords and Commons, were at the conference.

But he that considers the effects likely to ensue, & the disagreement betweene the Apostolicall and primitive times and that way, will (I thinke) wish he may never see such a Government in *England*: The *Heirarchy* was exceeding evill, but this probably may be worse, for it is more tolerable to indure a Diocen Bishops Illegality, then a Parochiall Popedome of Supremacy, for some at this time out of a troubled liberty, take liberty to gather Churches: And they their people, that flock to them, are (notwithstanding the judgement of charity) to be deemed turbulent members of the Church and state: we may all put to our hand (by lifting up our hearts in prayer to God) to further Gods way, but we should not (with violent rashnesse) seek to establish our own wayes: Let *New-England* be a president in this case, they of the Clergie were in part of one minde, when they

they went thither, and many reverend godly men there were that went, yet what was the fruit of their Independent Churches? diſcention, and almoſt confuſion: *God direct our Aſſembly, to eſtabliſh Gods way, not mans devices.*

The late unhappie differences that grew betweene two Honourable perſons, is by the Houſe well compoſed, ſo as I will beleeve, it will be an occaſion of a cloſer tye of unitie for the Future. I do for my part proteſt I ſee nothing of a more dangerous conſequence, nor that ſo much retards the proſperous ſucceſſe of the great affaires of the Kingdome, as private diviſions.

At *Oxford* they had forged a falſe Warrant, counterfeiting his Excellencies hand, and directed it to Serjant Major *Bridges* at *Warwick* Caſtle, to releaſe Collonel *Lunsford*; and ſent it by a Trumpeter, but the Major miſtruſting the worſt, ſent the Trumpeter and the Warrant to his Excellencie: and the Trumpeter is in hold.

From *Briſtoll* we are certified, that there is newly Landed 1500. Iriſh Rebells, under the conduct of Lord *Muskory*, and Sir *Phelim Oneale*, nororious Rebells, and Proteſtant deſtroyers: let who will beleeve Proteſtations, I will beleeve actions that ſpeak t uth, as this now doth, and tells us they meane to deſtroy the Proteſtant Religion.

The Lord *Fairefax* hath taken *Burlington* and 3. or 400. men and Armes, and about 20. ſmall Ships, as is with credit reported, but not ſent to the Houſes, nor to his Excellencie; Colloneli *Maſſy* ha h taken 2. Boats laden with cloath, and Frize going from *Wales* to *Briſtall*, the value is ſaid to be 1500. l.

From the Scotch Army we have no other newes then what is before related, but it is confirmed that the greater part are at *Durham*, and the reſt about *Newcaſtle*.

Printed according to Order, for L. C.

13

An Addition to the Relation of some Passages about the English-Irish Army, before they came to the siege at NAMPTWICH.

Wherein are set downe the Occurrences at *Harwarden Castle.*

Done for the satisfaction of some Gentlemen, and upon their request.

Published by Authority.

Job 20. 4,5. *Knowest thou not this of old, since man was placed on the earth; that the triumphing of the wicked is short, and the joy of the hypocrite lasts but for a moment.*

Psal. 60. 12. *Through God shall we doe valiantly; for he it is that shall tread downe our enemies.*

feb: 9th.

LONDON,
Printed for *Robert Bostocke*, dwelling at the Signe of the Kings-Head in Pauls Church-yard. 1643.

To the Commanders, Gentlemen, Miniſters, Souldiers, and Inhabitants in the Garriſon of *Namptwich.*

Ive mee leave to graſp you within one Dedication, whom God hath joyn'd in the co-partiſipation of the ſame mercies. You may look upon your late deliverance and victorie, as upon the liberall returne of millions of prayers. I need not recall the expreſſion. Beſides thoſe ſcarce numerable you had nearer home; greater diſtance of place did not put you out of the reach of thouſands more. There were thoſe that could not compoſe themſelves to reſt at night, before they had vented ſome breath in ſighs to God for you, and their eyes were no ſooner open in the morning, but they were directed to Heaven for you; Heaven had no quiet, nor God any reſt, till you were delivered. Me thinks the mercie it ſelfe, had you no other information, would tell you there was wreſtling with God for the procurement of it. That God ſhould turne your bullets in their bodies, who would have ſheathed their ſwords in yours, and give you their Ordnance and Ammunition, who were ſo bold in their demands of yours; tis a goodneſſe beyond your largeſt hopes. Had there been

but a raising of the ſiege alone it would (I beleeve) have abundantly ſatisfied the moſt conſcionable deſire of your ſelves or your well-willers. How ſhould you take up the expreſſion of Ezra, *now thou haſt given us ſuch a deliverance as this, ſhould we againe breake thy Commandements. You may, nay you will have need of God againe; therefore let him not hear an oath amongſt you, nor ſee any more iniquitie in the Camp. Tis true, you were valiant; but who made you ſo? and you played the men for your people, and for the Citie of your God; but who helpt you to doe ſo? was it not God? I am confident you will not deny it. You have ſeene how powerfull and truſtie He is, and that Hee is a preſent help in time of trouble.*

Being (unexpectedly) taskt with the compoſure of this Relation, to draw it up out of what intelligence was to be had, by them to whom the care of it was put over by a ſacred Authority; I was loth it ſhould come to your hands without ſome teſtimony of my reſpects to you. I hope your memorie will not need the help of this mean record of the Lords mercie to you; yet your wonted favor makes me to promiſe my ſelfe theſe poore papers acceptance, which you may pleaſe to receive from

Your ſervant to pray and doe

for you to his power,

P. J.

A Relation of Occurrences at *Hawarden-Castle*, betwixt the Parliaments Forces, under the command of Sir *Thomas Middleton*, Major Generall of *North-Wales*, and the *English-Irish* Army then newly come over.

AFter the Parliaments Forces had made their way into *Wales*, by forcing their passage at *Holt Bridge*, and were possest of *Holt* and *Wrexam*, with all the Countries of *Denbighshire* and *Flint* neer about those places, the English-Irish Army came over and landed at *Mostyn*. They staid not long there, but marcht up to the Castle of *Hawarden*, and because they had inrelligence it was unprovided for necessaries for a siege by some of our false friends, they (for expedition sake) hastened a party to us; who (our horse having too suddenly disserted us) were in the Towne adjoyning to the Castle when we thought them further off, and there surprized our Major (Commander in chiefe) and took him prisoner, some souldiers they basely slew when they could make no resistance against them being then unarmed men; then they sent us a summons by word of mouth by a Trumpet, to which we returned this answer, which though set downe in the former relation cannot be spared hence, because of dependency of what followes upon it.

GENTLEMEN,

WEE are heartily sorry that you have made such an exchange of Enemies to leave *Irish* to fall upon *English*, and Papists to fall upon Protestants; we had hoped the blood of that noble Gentleman Sir *Simon Harcourt*, and the many thousands of Protestants who have fallen by the fury of those bloody monsters of *Ireland*, could not have beene so soone forgotten. What course the Court of *England* runs, how destructive to the Protestants, and favourable to the Papists you cannot but know with us, by sad experience; And therefore we desire (before you passe further) your thoughts may make a pause; lest you finde that God of the Protestants against you, whom you have hitherto found miraculously for you. We feare the losse of our Religion, more then the losse of our deareſt blood; do not, we beseech you, desire us to betray it & our selves. We hope your second thoughts may take off the edge of your former Resolutions: However, we are resolved to make good our trust, and put our lives into the hands of that God, who can, and we hope will secure them more then our wals or weapons.

Novemb. 21. 1643. *John Warren.*
Alex. Eliot.

The Reply of Lievtenant Colonell Marrow.

GENT.

IT is not for to heare you preach that I am sent here for, but in His Majesties name to demand the Castle

ſtle for His Majeſties uſe, as your allegeance binds you to be true to him, and not to inveagle thoſe innocent ſoules that are within with you; ſo I deſire your reſolution if you will deliver the Caſtle or no.

Our Anſwer.

SIR, We have cauſe to ſuſpect your diſaffection to preaching, in regard we finde you thus imployed. If there be innocent ſoules here, God will require their blood of them that ſhed it. We can keep our allegeance and the Caſtle too, and therefore you may take your anſwer, as it was in Engliſh plaine enough before. We can ſay no more, but Gods will be done.

When the body of the *Iriſh* Army (whereof we had but a party before) drew up before the Caſtle we received this ſummons.

To the Commander in chiefe, in the Caſtle of Hawarden.

FOr to avoid the effuſion of Chriſtian blood, eſpecially Proteſtants, which you profeſſe your ſelves, we muſt require you in His Majeſties name to ſurrender to the Kings uſe (whoſe ſworne ſervants we are) this Caſtle, now in your cuſtodies, we promiſing upon our reputations, to admit you ſuch honourable quarter as is fit for Souldiers, either to give or take, and that we have your immediate anſwer; but if we find you obſtinate, and that you draw blood from us, we ſhal revenge it in the ſame manner as we did the blood of Sir *Simon Harcourt*, which you in your letter put us in mind on, preſuming we have forgot it, which was

of above 300. persons in *Karrickmayne*, not one soule was left alive.

November 22. 1643. *Mic. Ernly.*

We are not ignorant of your wants *Ric. Gibson.*
nor of the small hopes you can have
of any relieſe, that can diſturb or hinder our proceedings.

The Anſwer to Sir Michael Ernly *and Colonell* Gibſons *ſummons.*

GENT.

WHen we need your mercy expect us to ſeek it, but as yet we doe not, and hope we never ſhall doe; were our neceſſities farre greater then they are, we would beare them, and we know we have friends to relieve us, able to equall farre more ſtrength then we can yet ſee come againſt us. Whatever old wives may tell you our proviſion will outreach your patience of a ſiege; however ſince we find not that peaceableneſſe with you we expected, we ſhall by Gods helpe keepe off your threatned revenge, we are loath to ſhed the blood of any of our Countrymen; but better they bleed then the Kingdome periſh, and they muſt be the Authors of their owne ruine if they ſet upon us, we muſt ſtill retaine our old reſolutions, and when we loſe our lives, you may gaine the Caſtle.

The next day came in the Lord *Capell*, with ſome additionall Forces, and ſent us this ſummons following.

The Lord Capels *ſummons.*

WHeras the Caſtle of *Hawarden* hath been ſummoned by Sir *Michael Ernly* for to be by you ſur-

ſurrendred for his Majeſties uſe, which you have refuſed to performe, contrary to your duty and allegeance; I being now come to joyne my Forces, with thoſe in his Majeſties ſervice, here, being by your own Meſſenger whom I have taken, well aſſured of your wants and neceſſities; do ſummon and require of you the ſaid Caſtle preſently to deliver into my hand, for his Majeſties uſe; with this aſſurance, that if you doe ſpeedily obey this ſummons, you ſhal have liberty to depart with your lives; ſo if you ſhal hold out untill by force or other meanes I gain the ſame, or you be inforced to quit it, I ſhall afford no quarter to any one perſon among you: Hereof I expect your immediate anſwer. Dated the 24. of *Novemb.*

Ar. Capell.

The Anſwer to the Lord Capels *ſummons.*

My Lord,

ALL this adoe might be ſpared: our greateſt want wil be of Inke and Paper to anſwer your demands, if you multiply Parles: if you continue the Siedg, we ſhal drive that fancy of our neceſſities out of your head: the Meſſenger (we are aſſured) could acquaint you with no want of ours, unleſſe you force him to ſay what you pleaſe. Sir, ſpare your paper and uſe your weapons, and we will uſe ours, and make good the Caſtle were your forces ten times more then they are. Quarter we have been told over and over againe, we ſhall have none, but when it comes to that need, we will ſell our lives dearly by the helpe of God.

Captaine Sandfords *Summons.*

Gentlemen,

I Preſume you very well know or have heard of my condition and diſpoſition, and that I neither give nor take quarter, I am now with my firelocks (who never yet neglected opportunity to correct Rebels) ready to uſe you as I have done the Iriſh, but loath I am to ſpill my Countrymens blood; wherefore by theſe I adviſe you to your fealty and obedience towards His Majeſty, and ſhew your ſelves faithfull Subjects by delivering the Caſtle into my hands for His Majeſties uſe. In ſo doing you ſhall be received into mercy, &c. Otherwiſe if you put me to the leaſt trouble or loſſe of blood to force you, expect no quarter for man, woman or childe. I heare you have ſome of our late Iriſh Army in your company, they very well know me, and that my fire-locks uſe not to parley. Be not unadviſed, but thinke of your liberty, for I vow all hopes of reliefe is taken from you, and our intents are, not to ſtarve you, but to batter and ſtorme you, and then hang you all, and follow the reſt of that Rebell crew. I am now no bread and cheeſe Rogue, but as ever a Loyaliſt, and will ever be whilſt I can write or name

I expect your ſpeedy anſwer this
tueſday night at *Broadlane Hall*, *Thomas Sandford*,
where I am now your neer neighbour.

The ſuperſcription of this letter, *To the Officer commanding in Chiefe at* Harden-Caſtle, *& his conſorts there.*

This wee counted unworthy any other anſwer then laughter and contempt.

Captaine

Captaine Sandfords *other Meſſage.*

Gentlemen,

I Admire your obſtinacy, thus long to refuſe mercy. I ſend you this, not by way of Parley, but to tell you, no reliefe can (or dare approach you; and that your Maſters, who left you there, are ſo diſperſt, that neither the one or the other are) or will be (before you ſtarve) able to helpe you, or ſend you ſuccour. I have entertained two honeſt Welſhmen, that three nights ſince ran away from you to doe His Majeſty true ſervice under my command and this night I apprehended one *Thomas Platt*, who as he ſaid made an eſcape to prevent ſtarving, by them all I am certified of your miſery, if you like your preſent condition, remaine where you are and feaſt your bodies with your boyld corne, and glad your ſoules with a draught of your unwholſome water. I would not adviſe you to entertaine a better condition, becauſe I take you to be men deſperately diſpoſed, and not capable of comfort; onely this to anſwer your queſtion of my not being a Souldier, by to morrow I doubt not but to have a mine ready to remove you (through the Ayre) from your preſent poſſeſſion, to a habitation that ſhall anſwer your deſert. Pray Gentlemen miſ-cenſure me not, for I am no bragadocio, but reall in thought, word and deed towards His Majeſty, and my words and actions were fram'd in one mold; yet Chriſtianity invites me to pitty you, and once more to ſummon you to your fealty, and to render your ſelves and the Caſtle into (if not my cuſtody) the poſſeſſion of Colonell *Davies* or Colonell *Moſtyn*, who doe command now in chiefe in this our Leaguer. Once more neg-

lect

leſt not your lives and (as you may deſerve) Liberty; I am confident of your men, that if they may but heare my laſt and this letter read publikely, they will throw your incendiary over the wals, and I doubt not but ſome of you will doe that duty to ſave him hanging, and then deliver the Caſtle, and thereby purchaſe your pardons; Gentlmen the Lo. *Capell* is very gracious, and you haye kind mediators here. This from your neer neighbour,

The Captaine of the Regiment.

From my trenches, this
Decemb. 1. 1643. *Thomas Sandford.*

If you pleaſe to be informed that Reliefe cannot come to you, ſend out one of your Sergeants, who ſhall haye a Paſſe to and from *Wrexam*, of the truth to informe you.

The ſuperſcription of this Letter, *For the Officer in Chiefe now in the Caſtle of Harden, and to his Aſſociates there.*

Our Anſwer.

SIR, big words will not take Caſtle, swhere men have the poſſeſſion of them. We wil not beloev our friends are ſo diſperſt upon your teſtimony, but muſt accept of your proffer of one of our owne, to goe inſtead of *Wrexſam* to *Holt*, and thence to ſatisfie us of the eſtate of matters; your mines we feare muchwhat as your words, that is, juſt nothing at all. The Souldiers have heard your laſt and this, which made them mirth. We deſire you will ſit by and let the Commanders in chief treat. The Incendiary you talk of ſlights, your loud ſlanders and threats, and knowes that if you doom him to a halter, a better of your owne will be found out to meet with the like cenſure, our food

food is better than ſuch as your halfe-ſtarved Souldiers can get, and their drink and ours are much alike. If wee find our ſelves neglected by our friends, we ſhall the more ſuddenly and eaſily ſurrender, but never but upon honourable termes, wee will rather turne carcaſſes than ſlaves, and die honourable, rather than live to ſhame; we deſire we may have a Sargeant of yours for one of our owne, who is to go upon this imployment, we deſire to know whether things may ſtand as they do during the parley, or whether we ſhall on both ſides follow our work.

His Reply.

Gent. YOur letter we have peruſed, and only two lines therin we think fit to be anſwered, and in a word thus wee reſolve; your Sargeant ſhall have libertie to enquire after your hopes, and a Sargeant of ours ſhall reſt with you till hee come back, but upon this condition that hee ſhall returne within foure and twentie houres, in the meane time take your courſe by way of hoſtilitie, for our men cannot be idle, neither muſt we ſleep till you have received your reward due unto you.

Thomas Sandford Captaine of the Fire-locks.

When wee upon the returne of our Sargeant underſtood the departure of our friends out of the Countrey, ſo that there was no expectance of reliefe, and our Souldiers were impatient of longer wants, having had but one meale a day from the firſt day of the ſiege, we were neceſſitated to ſend this meſſage.

To the Commander in chiefe in Hawarden, and the reſt of the Gentlemen there.

Gent. WE underſtand our friends have removed from the Holt, and that is all our intelligencer could know, being ſo narrowly obſerved; but whether they make any preparation for our reliefe we know not. Our condition cannot be ſo bad as theirs in Holt Caſtle was, yet (bleſſed be God) we are able to continue ſuch a time wherein there might be a ſtrange turne of things againe on our ſide, however if we may have theſe following propoſitions granted, we ſhall ſurrender the Caſtle.

1 That there may be a mutuall exchange of priſoners ſince we entred this Countrey, which wee beleeve will not be found diſproportionable.

2 That we may have honourable quarter, to march away bag and baggage, with our Colours flying, and match lighted, and all the Armes and Ammunition in the Caſtle.

3 That we may have a ſafe convoy to the next Garriſon we ſhall make choyſe of in Cheſhire or Shrop ſhire.

4 That we may have ſuch carriages as may be for our uſe.

Your refuſall or delay of the grant of theſe propoſitions will but create further troubles to your ſelves, for wee tell you once more, we will either depart, or dye honourably.

To the Commanders in chiefe in Hawarden Caſtle.

Gent. I Have received your propoſitions, and if you pleaſe to deliver up the Caſtle upon theſe conditions following, well, if otherwiſe, &c.

1 I will give you faire quarter for your lives, only thoſe that have formerly ſerved the King, and revolted from him, ſhall refer themſelves to my mercie.

2 I will admit of no Colours, Armes or Ammunition to be carried out of the Caſtle, only ſuch as are Officers ſhall march with their ſwords; for other baggage I will permit none to paſſe.

3 You ſhall have a ſafe Convoy to Namptwich or Wem, or any other Garriſon within two dayes march.

4 If you will deliver the Caſtle to morrow by nine of the clock, I ſhall punctually performe all theſe conditions, if you refuſe, I will deny all further treatie.

Mich. Ernly.

The Anſwer.

SIr, we muſt be driven to far greater neceſſities before our ſouldiers will part with their Armes; We little thought of ſo ſtrange Returne of thoſe reaſonable Propoſitions we ſent: We deſire you will be pleaſed to make a review of them, and let us find

finde more ſatisfaction, or otherwiſe we call God to witneſſe, we will make you keep a cold Chriſtmas, and then make ſpoile of that we can here, and ſo dye in the throng of our enemies, if they ſtand in our wayes. Sir, we will be uſed like Souldiers, or elſe our Armes ſhall faile us, if your after thoughts afford more reaſon, we ſhall be glad; but if otherwiſe, we ſhall not care if you ſpare your Treaty.

The next Morning Sir *Mich.* ſent to ſpeake with ſome of us, whereupon Captaine *Elliot*, and the Chaplaine of the Regiment went to him: he told them he was to goe back to Cheſter, and deſired to draw the matter to ſome agreement: Whereupon, they wiſhed him to propoſe ſuch honourable termes as they might yeeld to, and ſee the faces of their friends without bluſhing after; he ſaid he would, and thereupon ſaid he would allow halfe Armes, two Colours of three; to march away with one flying, & the other furled up: Alſo two Trunks to the two Captaines, of what they would make choice of in the Caſtle, provided, It ſhould be at his choice to let them paſſe, or give 20 l. for them: 1 Trunk of Books for the Chaplain of the Regiment; All the Horſes in the Caſtle ſave one, which Sir *Mich.* ſhould chuſe out of them, a Convoy to Wem or Namptwich. Theſe propoſitions they refuſed, and ſo broke off, and returned to the Caſtle. There they called the ſouldiers together, and told them they would not offer that diſhonour to the meaneſt ſouldier, as to yeeld he ſhould march without Armes. But ſome of the ſouldiers impatient of further wants, which were like to grow upon them, ſaid they would call for quarter over the Caſtle-wall, if we came not to agreement: Whereupon we were glad to condeſcend (though far againſt the minde of ſome) to Sir *Michaels* propoſitions, which he ſwore ſhould be punctually performed. The next Morne we were to depart the Caſtle, where the Captaines Trunks were rifled, as ſoone as they were brought out of the Caſtle-gate, and the ſouldiers diſarmed, and all within the Gentlemens view, who were at the agreement, onely the Chap-

laine had 8 l. compoſition for his Trunk. Theſe things would be ſtrange (if any thing be ſtrange amongſt them) and what through flatteries and violence to our men, we got not a fourth part of them out of that Country. Theſe doings may diſcover (if others did not) the temper of the men, and help to raiſe our thankfulnes to that God who hath delivered us from them.

You have here only a paper-ſcuffle, and indeed there was little elſe betwixt us. Thus was much inke ſpilt, but little bloud, they not adventuring an aſſault, and we only iſſuing once out of the Caſtle, at which time we beat off one of their Guards, and tooke a Drum, 2 Halberts, 2 Muskets, and ſome Wallets of proviſion which they outran. Sometimes they would about 10 or 11 a clocke at night give us a volley of ſhot under the Caſtle-wall; but being anſwered, they haſted home to their Barrowes or Earth-workes againe: We ſlew and wounded about 12 of them, and they killed one of ours, and wounded another. Thus have you the relation of this matter, which was once thrown by, but is now fecht abroad by ſuch who muſt not be denyed it.

Vpon the victory at Namptwich, one of their Commanders being taken priſoner, ſeeing their Colours carryed before them, ſaid, We were not wont thus to follow our Colours, to whom a Gentleman replyed, you were wont to fight againſt Papiſts.

FINIS.

14

A DECLARATION MADE TO THE KINGDOME, BY HENRY EARLE OF HOLLAND.

LONDON,
Printed for *Mathew Walbancke*.
Anno Dom. 1643.

A DECLARATION made to the Kingdome, by *Henry* Earle of *Holland*.

I Have not forborne either out of forgetfulneſſe, or guiltineſſe, to ſend forth theſe *Expreſsions* thus publiquelie, though I confeſſe, *they* are of a nature, in the which I have ſo litle dexterity, as, I may rather give advantage, to ſuch as would be ready to ſeeke it, then ſatisfaction, to thoſe, that would be pleaſed to take it.

I was willing to take this Nationall *Covenant*, that bindes up theſe Kingdomes in ſuch an unity, and in ſo happy an agreement. And likewiſe to paſſe through any *tryall*, that ſo my Actions might be laid open, *before* this diſcourſe, That thereby it might find the more credit. And I do paſsionatly wiſh,

that the *thoughts* and *intentions* I caryed to *Oxford* could likwise be *soe*, Which since they cannot, nor passe by any other Conveyance, to the knowledge of such, as I desire to satisfie, I shall here freely, and faithfully *expresse* them.

Though I have ever, both in my pious duties, and my naturall reason, wished, and endeavoured, to see this Kingdome restored to the comforts, and rest of *Peace*, yet, was I never such a seeker of it, as to desire to find it, without those blessings, we have endeavoured to procure with it, of *Truth*, and *true liberty*, agreeable to the Condition of free, and undejected Subjects; Yet, such were my *hopes*, I confesse, (made so, by many publique relations, and discourses from *Oxford*, as they were even formed into an *opinion*) That upon a free, and faithfull representation to his Majesty, of the sad, and deplorable condition of his Kingdomes of *England*, and *Ireland*, he might have beene perswaded, to have *Offered*, even these things, from his owne *reason*, or *Wisdome*, that we for our *necessity*, and *Conservation* have often, and humbly *petitioned* him for. And when this was made, not onely *possible*, but *probable*, unto mee; I did conceive my selfe not to bee the *unpropereſt person* to represent these things unto

unto His Majesty, from a long and neere *relation* not onely to His *Person*, but His *Councells*: Where I may truely say, I have endeavored to oppose all *advises*, that, I beleeved, could raise any *misunderstanding* or *division* betwixt His Parliament and people. And this, I am perswaded, hath beene apparent in all my actions, and that, very clearely, (I will not say dangerously) when His Majesty advised with his Counsell, concerning the *breaking* off the last Parliament, I having ever looked upon those resolutions, as unhappie, and dangerous wayes of Government in this Kingdome.

But I shall say no more in this way, since, as it leades towards *my selfe*, even *Truthes*, thus looking *homeward*, may, abroad, be looked upon as *vanities*; Otherwise, there are many particulars, that would show my *Counsells* to His Majestie, and my *imployments from* him, to have been ever expressed, and governed, with great Fidelity to this Kingdome.

These faithfull, and free *Councells*, made me hope, His Majesty, with some reason, and justice, might have reflected, and looked backe upon my usuall advises unto him, and from thence

thence have given mee encouragement, to have purſued both my Fidelity to Him, and to His Kingdomes, brought to this condition by contrary Counſells. Which finding His Maieſty not perſwaded to doe, And at that time, ſuch a *Ceſſation* concluded in *Ireland*, as made mee ſee the *ſtreames* of Councell *dyed* in the bloud of many thouſand *Proteſtants*, maſſacred in their Martyrdome there: And not onely ſo, But a danger likewiſe by too many viſible circumſtances, threatned to our *Religion*, in *this Kingdome*. Theſe reaſons prevailed ſtraight, both upon my *Conſcience*, and my *Iudgment*, ſpeedily to *returne* unto the *Parliament*; Streames, though by accident, or by breaches, they may haſtily runne, even out of their owne *Boſome*, yet naturally are they inclined to revert, and to looke backe to their Channells, and long-kept courſe againe, ſo was it with me, to returne unto this Great Channell of the *Kingdomes ſafety*, the *Parliament*; the *Life-ſtreame*, that doth encompaſſe, and hath depth onely, to beare the *weight*, and to *buoye* up the *honour* of this endangered, and diſtracted Kingdome: Where, I faithfully *imbarque* my ſelfe, to take thoſe *Fortunes*, that God

ſhall

ſhall ſend mee, either *with them*, or *from them*. And no *Tempeſt* ſhall have power to make me repent my *Adventure*, both of *Life*, and *Fortune* with them; Where, though I may bee juſtly eſteemed but as a *graine in a ballance*, yet the ſmalleſt *duſt*, adds ſomething to the *Scales*; And ſince I have made an *uneven* ſtep, from the *unlearenes* of my information, more then from the *unfaithfulneſſe* of my affections, or intentions, I hope, it may be looked upon, and conſidered, as the *Proverbe*, that ſaith, *Whoſoever ſtumbles, and falles not, gets rather then looſes, ground.*

And, this ground *I* profeſſe faithfully to ſtand, or fall upon, That, *I* ſhall chooſe rather to *periſh* with the Parliament, in their intentions, to maintaine our Religion, Lawes, and Liberties, then to *proſper* in the abandoning of the *leaſt* of them. And this I bind up by the vowes of a *Chriſtian*, and a *Gentleman.*

This is Printed according to Order.

BRITISH MUSEUM

17

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the rest of the KINGDOME.

The fourth Weeke, ending Jan. 27. 1643.

SUNDAY. *Jan.* 21.

HOw the Rebels have laboured His Majesties preservation, they told us sufficiently at *Keinton* and *Newbury*; And lest we should misunderstand them, they now (if possible) speak more plain; for we are certainly advertised, that an Ensigne of the Pressed men in Col: *Potley's* Regiment, said frequently in several places, that *he would kill the* KING *if he should see Him*, and that *the King should be the first he would kill*; which words have been proved against him by six witnesses of good credit; notwithstanding all those testimonies, the matter is referred to the next Sessions, and the Prosequutor after 4 times producing his witnesses, is bound to wait the next Sessions, and (according to a good custome) threatned to be plundered for the prosequution.

And this doctrine will take roote apace, for *Cornelius Burgesse* (as this day we were certified) began his Lecture in Saint *Pauls* Church on Sunday last Jan. 14. where he called upon his Auditory to take speciall notice, that *now the Reformation began, for now* (saith he) *I preach the funerall Sermon of that vain Instrument that so long hath taken up so much room in this Audi-*

tory. The Organ in Saint *Pauls* (you ſee) took up much room, the Church being but a ſmall petite fabricke, not halfe large enough for the Organs of his ſpeaking & their hearing. But 'tis a wonder he ſuffered the *Spiritnall Court* to ſtand, for ſome reaſon beſt known to himſelfe and a friend of his. However *Cornelius* will appeare there once a weeke, and give them 52 Sermons *per annum*, for which they are bound to give him but 400 l. almoſt 8 l. for every Sermon, which truly is too little, conſidering the mans ability and deſerving.

MONDAY. *Jan*: 22.

His Majeſty having by His Proclamation of the 22. of *December*, aſſembled the *Members* of both Houſes of Parliament at *Oxford*; this day they met (according to His Majeſties command) in the Great Hall at *Chriſt-Church*, where His Majeſty made a moſt gracious Speech, declaring *the occaſion of His calling them together, to be witneſſes of His Actions, and privy to His intentions*, telling them, *if He had the leaſt thought diſagreeing with the happineſſe of this Kingdom, he would not adviſe with ſuch Counſellors as they are*: which ended, they went to the publick Schooles, the Lords in the Upper Schooles, and the Commons in the great *Convocation* Houſe.

But each ſingle Rebell thinkes he hath authority ſufficient if he can get power, particularly the young Lord *Gray*, who (as we were this day informed) hath committed the Major of *Stafford* for this yeare, and the Major for the laſt year to priſon, for that he conceived they were Malignants, and would not obey his commands, to let his Lordſhip put in a Governour over them, when he was to draw his forces thence to joyne with *Brereton, Gell, and Fairfax*, againſt the Lord *Byron*; which hath ſo exaſperated the Townſmen, that they at *Weſtminſter* have ordered that his *Excellency* ſhall write a Letter to that Towne to ſubmit to the Lord *Gray* as Sergeant Major Generall of thoſe Counties. Thus all unwelcome letters they tranſmit to his *Excellency*, but if it be a meſſage or letter of thanks (like that to the City for their laſt weekes feaſt) theſe willing men will doe it themſelves. And

And it ſeemes my Lord *Gray* had carryed himſelfe with the like ſweetneſſe in *Leiceſter-ſhire*, for the Inhabitants of that County (as we heard this day) ſent up a complaint on Saturday laſt to *Weſtminſter*, that they were no longer able to undergoe that ſlavery they were now involved in by their own party, for that their Souldiers equally pillage friends and enemies, under colour of diſtraining for contribution; A complaint ſo juſt and true that (as it was fit) they layd it by as a matter not worthy conſideration.

TUESDAY. *Jan:* 23.

For this Month or five Weeks, the Rebels pleaſe themſelves with printing every day, that *at Oxford there are ſo many factions, that ere long they will fall into pieces*, and doe number up the *Spaniſh faction*, the *French faction*, the *Moderate faction*, and the *Iriſh faction*, beſides which they tell us of private differences betweene ſuch and ſuch a Lord; All which, is ſo ridiculouſly falſe, as we ſtill thought it unworthy of anſwer. Yet if we conceived it worthy taking notice, we could aske them what amity there is betwixt Sir *William Waller* and Colonell *Stapeley*? How fell my Lord *Kimbolton* and *Willoughby* into ſo pure a diſſention? When will the Earle of *Denbigh* and Mr. *Purefey* be reconciled? What were thoſe rare expreſſions betwixt the late Lord *Say* and the Earle of *Stamford* in the *painted Chamber*? that one ſaid *Thou Traitor thou haſt betrayed two Townes*, and the other anſwered *Thou lyeſt*, (to ſay nothing of that Unity which is betwixt the *Presbyterians* and *Independents*) we ſhall make no farther uſe of it then this, that when *Cloſe-committee men fall together by the eares, true men will come to have their owne.*

And all theſe quarrells grew from their ſeverall Intereſts in their new Kingdomes, agreeing only to ruine the Publique; for which purpoſe on Saturday laſt they voted ſome ſmall ſummes to be paid weekly for maintenance of the plot, beginning with *Kent* and the ſix aſſociated Counties, thus; the County of *Norfolk* is to pay every week 1800 l, *Suffolk* 1250 l, *Bedford* 1250 l

Cambridge 1250l, *Hertford* 600l, *Huntingdon* 300l, *and Kent* 3600l the weeke, very ſmall pittances, conſidering what theſe Counties have paid already.

But theſe are mercifull taxes, ſince theſe who are the Aſſeſſors have right to all, according as Maſter *Strond* expreſſed himſelfe to a Weſterne gentleman this laſt weeke, who telling Maſter *Stronde* that for ought he could gather, the Committee intended to take our whole eſtates, *why, what if we do* (ſayd *Stronde*) *'tis no more then we have right to, for every man in England hath truſted his whole eſtate to be diſpoſed of as the Members of both Houſes ſhall thinke convenient, for if the Members of both Houſes thinke fitting to ſeize the eſtate of every man in England, all the whole Kingdome is bound to ſubmit to them.* (His MAIESTY the while is a perſon not thought on) there meaning is, that a few male-contents having cozened the Kingdome to furniſh them with an army, may ruine every man in *England* for a publike good, for the enriching thoſe few, whoſe Authority is greater, then they themſelves can yet imagine.

WEDNESDAY. *Ian.* 24.

And for a taſt they ſhew us their power over the Clergy (who in all Rebellions are the firſt that are undone) and therefore the ſame day (Jan. 20.) they paſſed an *Ordinance* whereby they gave authority to the Earle of *Mancheſter* to *deprive and diſplace all Maſters and Fellowes of Colledges and Halls in Cambridge, and all other Clergy within the Aſſociation as he ſhould thinke convenient.* About a Moneth ſince they gave his Lordſhip power actually to ſeize their Eſtates, and now he hath gotten the like authority to make them uncapable of having any *Right*.

Nay to ſhew their *Right* indeed, they have had another bout at the French Ambaſſadors packets, which were ſtopt in *Kent* according to Order; whereupon the Ambaſſadour ſent a Letter to them to demand ſatisfaction for this ſo often repeated affront; the Letter came to the Lord *Gray* of *Warke*, and Maſter *William Lenthall*, which was not read in their Houſe becauſe of

of a notable exception taken to the ſuperſcription, being onely directed to *Mounſeur Lenthall*, without any addition of *Speaker of the Houſe of Commons*, which begot much diſpleaſure againſt the Ambaſſadour, for (as one of the *Members* told a Citizen next morning) this *Ambaſſadour went about to make them no Parliament*, in as much as he would not allow them a *Speaker*, or confeſſe them to be a *Houſe*.

But the Earle of *Lanericke* will grant them to be a Houſe, who having ſtollen from his keeper this laſt weeke, went (diſguiſed in the habit of a *Iockie*) to *London*, where he petitioned his good Maſters for their favour, promiſing *to ingage his life and fortune in their cauſe, & proteſted he loathed the proceedings at Oxford* (yes queſtionleſſe, for they were proceeding againſt *him* for excellent *High Treaſon*) adding, *he would not ſerve the King in theſe warres, if he might have the greateſt preferments which his Majeſty could beſtow on him, but would adhere to their Lordſhips and the Houſe of Commons*. No, ſure, he and his acquaintance wil do nothing for their own advantage, they are men of integrity, truth, and loyalty. But yet his Lordſhip may remember how often and bitter he declared againſt the Rebels, eſpecially at ſuch times as they received any defeat; ſtill urging the horridneſſe of their guilt who were involved in this Rebellion; that is, he heartily hated all ſuch as were not as early Traitours as himſelfe, that had not contributed as much to theſe preſent miſeries, as he and his friends. The Rebels may receive him, they cannot poſſibly have a fitter inſtrument; yet if it pleaſe God to bleſſe His owne cauſe, and grant victory to His Majeſty over this Rebellion, you'll then ſee his Lordſhip ſend a Petition to *Oxford*, proteſting his good meaning was ever for His Majeſty, but that he was ſeduced by ſome cunning *Engliſhmen*.

THURSDAY. *Ian.* 25.

But the Rebels at *Weſtminſter* have not time to read petitions, being wonderfully buſie in calling over their *Members*, which they did on Monday laſt *Ian.* 22. and were ſo eager to

make a faire number, that all ſuch as were abſent, and had ſent no excuſe, for their non-attendance, were voted out of the Houſe; ſo as all are now at *London* (I neede not tell you why) Sir *William Waller* too, who this weeke hath left Colonell *Nortons* foure Troopes to be againe beaten out of *Petersfield*, by part of the Lord *Hoptons* Forces, having killed divers of them, and brought others Priſoners to *Wincheſter*.

Having reckoned up their numbers, that the Members might ſee the faces one of another, their Committee for their forged *Seale* went on Tueſday laſt, and ſate in the *Chancery*, with all their Appurtenances and Mock-Officers, whereof their Maſter of the Rolls (*Mounſier Lenthall*) was one; they ſate very lovingly together, and heard foure Motions for the good of the Commonwealth.

And the Common-Councell are as active as their Members, who have ſo long beene a Copie of the Originall *Cloſe-Committee*, that now they begin to engroſſe all the City to themſelves: and therefore on Monday laſt the Common-Councellers ſate, and agreed upon three particulars. Firſt, *That nothing ſhall hereafter be preſented from the City to the Two Houſes, but by the Common-councell.* Secondly, *For aſmuch as their Order did not take for payment of one meale in the weeke towards maintenance of their Army, therefore they reſolved to preſent an Ordinance to the Houſes that they may uſe rigour* (it ſeemes the tender Citizens will not abate their uſuall Bill of fare.) Thirdly, *That before they intend to recruite the Lord Generals Army, they will firſt expunge ſome unneceſſary Officers, which put them to great expences and do no ſervice.* But how his Excellency will receive this at their hands, to have his Army weeded and mangled at the Citizens pleaſure, is not certaine; but they lately feaſted him, and may lawfully require this by way of retribution.

FRIDAY. *Ian.* 26.

You have heretofore heard how the whole Principality of *Wales* was reduced to His Majeſty, all except *Pembroke* Caſtle, which

which made a tender to deliver up it selfe, as we told you in the forty third weeke of the last yeares *Mercurius*, which being not performed according to promise, the loyall Gentry, and other Inhabitants of the Counties of *Carmarthen*, *Pembroke*, and *Cardigan*, the eleventh day of this Moneth assembled themselves at *Carmarthen*, and made this ensuing Protestation:

WHeras we whose names are underwritten having met at the place aforesaid, by direction of the Right Honourable Richard *Earle of* Carbery, *Lieutenant Generall to His Majesty of the severall Counties of* Carmarthen, Pembroke *and* Cardigan, &c. *Being sensible of the present danger the said Counties now stand in (his Lordship communicating with us the intelligence sent him by Letter from one of His Majesties Secretaries of Estate of great forces designed to Land, and in readinesse to enter and invade the said Counties in a hostile manner, in no way Commissioned by His Majesty, such forces being thereunto more especially incouraged by the present withstanding of His Majesties authority now exercised by sundry persons, who having possessed themselves of the Towne and Castle of* Pembroke, *doe in a hostile manner keepe the same refusing to submit themselves and the said Towne and Castle to His Majesties government and authority, contrary to the constant and knowne Lawes of the Land) have solemnely protested, and hereby do to the utmost of our power and ability, as well with our estates as persons, and by all other meanes and industry whatsoever within our power, to withstand, resist, and expulse all such Forces as aforesaid whatsoever, attempting or acting any such entry and invasion or hostility. And whereas we are likewise sensible, that the condition of the towne and castle of* Pembroke, *opposing His Majesties just authority, and Lawes of this Kingdome, is not onely an encouragement to invite forraign or rebellious Forces to enter the said Counties, and ruine the same, but will in a great measure adde to, and further the pernitious designes of such forces as shall enter or invade those Counties, by landing at the Haven of* Milford, *we conceive it fit, that his Lordship when he shall thinke it opportune to prevent or Redresse the said mischeifes, should imploy out of the said respective*

tive Counties, ſuch number of the Trained bands thereof, or ſuch able perſons as ſhall be produced by them, or any of them to ſupply their perſons in the ſaid Service, as he ſhall thinke requiſite, for reducing the ſaid towne and Caſtle of Pembroke, *to due obedience, and ſecuring the peace of the ſaid Counties: and that ſuch forces be quartered and provided for, during the time of ſuch ſervice, by every of the ſaid Counties reſpectively, whereunto ſuch forces or any part thereof ſhall happen to be commanded by his Lordſhip, to any the purpoſes aforeſaid, during their reſidence with any the ſaid Counties. And whereas a greater ſtrength of horſe will be requiſite for the ends and ſervice aforeſaid, then uſually the ſaid Counties were rated unto, we conceive it fit & accordingly to ſubmit thereunto, that his Lordſhip ſhould aſſeſſe for the purpoſe aforeſaid upon ſuch perſons as he ſhall thinke fit of the ſaid reſpective Counties ſuch Proportion of horſe, as in his Lordſhips judgement ſhall be anſwerable to the Eſtate and abilities of the perſons aſſeſſed, over and above the number of a hundred horſe, agreed to be already maintained by the ſaid Counties: That ſuch horſes to be aſſeſſed as afore ſaid, and number of the ſaid trained bands before mentioned, be in no wiſe (excepting in caſe of preſent invaſion) Longer imployed in manner aforeſaid, Then untill the ſaid Towne and Caſtle of* Pembroke *ſhall ſubmit to His Majeſties authority, and joyne in Common defence with the ſaid reſpective Counties.*

Fra: Lloyde,	W. Lloyde,	Lew. Barlow,
John Vaughan,	Edw. Vaughan,	Tho: Warren,
William Ruſſell,	Lodowicke Lewes,	Joh. Phillips,
David Gwynne,	John Vaughan,	Thomas Vaughan,
John Vaughan,	Rich: Vaughan,	Ric: Phillipps,
Rowland Gwynne,	John Stedman,	Rich: Pryſe,
John Harrys,	Henry Middleton,	James Lewes,
Nicholas Williams,	John Stepney,	Joh: Eliot.
Rice Rudd,	Hugh Owen.	

The Lord *Byron* having intelligence of ſeverall bodies of Rebels (to make a confluence of forces) marching againſt him, though

thought fit to fall on part of them before they came together; and therefore upon notice that 400 horſe belonging to the Earle of *Denbigh* and Sir *Thomas Fairfax*, were enquartered at at *Newcaſtle-underline*, hee tooke what horſe could be ſpared from the ſiege of *Namptwich*, and 1000 commanded Foot, with which hee marched towards them, and on Saturday night laſt ſent out a ſtrong party to *Newcaſtle*, where the party fell into their quarters, and killed above 120 men, and took above as many horſes and armes, having routed all the reſt; among the ſlaine the Earle of *Denbighs* Lieutenant Colonell is conceived to be one, among the colours that were taken, one was Captatine *Samuel Ropers*, whoſe *Motto* was *Rubra ſanguine, ut ſanguinem fiſtas*; This *Roper* is a Lawyer, and ſteward of the Lord *Byrons* Courts, whoſe Lieutenant was here taken Priſoner, and his Coronet ſlaine; The Carabines and Piſtols which were taken, were moſt of them new, and provided on purpoſe for this deſigne, whereunto they intend to joyne all their ſtrength that can be made by the forces of the Earle of *Denbigh*, the Lord *Gray*, *Brereton*, *Gell*, and *Fairfax*, for the reliefe of *Namptwich*.

SATURDAY. *Jan.* 27.

The *Members* of both Houſes aſſembled at *Oxford*, taking into conſideration the diſtreſſed eſtate of this Kingdome, which by this laſting Warre will inevitably conclude in a generall ruine, did this day ſend a letter to the Earle of *Eſſex*, for a Treaty of *Peace*; which Letter is to be printed with the names of thoſe *Members* of both Houſes who ſigned it, ſuch as are come up to *Oxford*, with Order to be publiſhed to the whole Kingdome, a true copy whereof is here inſerted.

My Lord,

HIS *Majeſty having by his Proclamation of the* 22. *of* December (*upon occaſion of the invaſion threatned, and in part begun by ſome of His Subjects of* Scotland) *ſummon'd all the Members of both Houſes of Parliament to attend Him here at* Oxford,

Oxford; *We whose names are under written are here met and assembled in obedience to those His Majesties commands. His Majesty was pleased to invite us in the said Proclamation by these gratious expressions, (That His Subjects should see how willing He was to receive advice for the preservation of the Religion, Lawes, and safety of the Kingdome, and as farre as in Him lay, to restore it to it's former Peace and security, his chiefe and onely end) from those whom they had trusted, though he could not receive it in the place where He appointed.) This most gracious invitation hath not onely beene made good unto us, but seconded and heightened by such unquestionable demonstrations of the deepe and Princely sense which possesses His Royall heart of the miseries and calamities of His poore Subjects in this unnaturall UVarre, and of his most entire and passionate affection, to redeeme them from that sad and deplorable condition, by all wayes possibly consistent either with His Honour, or with the future safety of the Kingdome, that, as it were impiety to question the sincerity of them, so were it great want of duty and faithfulnesse in us, (His Majesty having vouchsafed to declare, that He did call us to be Witnesses of His actions, and privy to His intentions) should we not testify and witnesse to all the world the assurance we have of the piety and sincerity of both; UVe being most entirely satisfied of this truth, we cannot but confesse, that, amidst our highest afflictions in the deepe and piercing sense of the present miseries and desolations of our Country, and those further dangers threatned from* Scotland, *we are at length erected to some cheerefull and comfortable thoughts, that possibly we may yet (by Gods mercy, if justice have not determined this Nation for it's sinnes to totall ruine and desolation) hope to be happy instruments of our Countries redemption, from the miseries of* War, *and restitution to the blessings of peace; And we being desirous to beleeve your Lordship (howsoever engaged) a person likely to be sensibly touched with these considerations, have thought fit to invite you to that part in this blessed worke, which is onely capible to repaire all our misfortunes, and to boy up the Kingdome from ruine; That is, by conjuring you by all the obligations that have power upon Honour, Conscience, or Publique Piety, that laying to heart, as wee doe, the*

inwardly

inwardly bleeding condition of your Country, and the outward more menacing destruction by a forraigne Nation, upon the very poynt of invading it; you will cooperate with us to its preservation, by truely representing to, and faithfully and industriously promoving with those by whom you are trusted, this following most sincere and most earnest desire of ours; That they joyning with us in a right sense of the past, present, and more threatning calamities of this deplorable Kingdome, some persons be appoynted on either part, place agreedon, to treat of such a Peace, as may yet redeeme it from the brinke of desolation.

This addresse we should not have made, but that His Majesties summons by which we are met, most graciously proclaiming pardon to all without exception, is evidence enough, that his mercy and clemency can transcend all former provocations, and that He hath not onely made us witnesses of His Princely Intentions, but honoured us also with the name of being security for them.

God Almightie direct your Lordship, and those to whom you shall present these our most reall desires, in such a course as may produce that happy Peace and settlement for the present distractions, which is so heartily desired and prayed for by us, and which may make us

From OXFORD the 27. *January*, 1643. Your affectionate Friends.

What operation this Letter will have upon the Earle of *Essex*, you may heare next weeke, when his answer comes to *Oxford*. In the meane time came a Letter from Colonell *Gervase Lucas* Governour of *Belvoyr* Castle, wherein it is certified, that a *London* Merchant a Captaine in Colonell *Wats* his Regiment, comming downe with his Troope into *Lincolne-shire*, tooke up his quarters at *Stamford*, whereof Colonell *Lucas* having intelligence sent a party thither on Saturday last, which did their worke so handsomely, that they tooke almost all the Captaines Troope, all his Officers but the Lieuterant, with all their armes, besides two Trunks, the one full of very fine cloathes, and the other full of new Pistolls; all which are

carried with this Merchant *Adventurer* into *Belvoyr Castle*. The Captaine had 2 Trumpeters, one to ride in the front of his Troope, the other in the Reare, but now were tyed together and followed the Captaine to *Belvoyr Castle*.

But while I am writing this, It is certified by Letters from Colonell *Ashburnham* (the Noble Governour of *Weymouth*) that a convoy of some 30 horse and 20 musketeers, going to guard some Carts loaden with Wood from *Byndon* to *Lulworth* Castle, were charged by 200 Horse and Dragoones of the Rebells, and indeed (being of too small strength) were even routed; at the very instant whereof Colonell *Wyndham* (a young Gentleman full of gallant courage) happened to come in with two Troopes of Horse, and finding the small convoy driven into disorder by the Rebells, he presently fell on, and did his worke with that discretion and valour, that hee quickly routed all the Rebells Horse and Dragoones, killed above 20 upon the place, tooke above 40 men prisoners, and 72 Horse, of Officers he tooke the Captaine himselfe, two Lieutenants, and killed that *Syddenham* who betrayed the Earle of *Craford* at *Poole*, those few that escaped he chased up and downe the Country.

And in the same Letters, it was farther certified that Colonell *Ashburnham*, seeing a party of Rebells upon the Downes, rode up to them, and asking whom they were for, they confidently answered, for *King and Parliament, for whom should they be else?* whereupon the Colonell beginning to charge them, they all cryed, *hold, hold, for Gods sake, and heare us*, which being done, they said; *they were for the King and Parliament at Oxford*; which handsome turne moved the Colonell to give them all quarter.

FINIS.

18

Numb. 22.

Mercurius Britanicus:

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

from *Monday* the 5. of *February* to *Monday* the 12. of *February*. 1644.

Aulicus, having no notice, it seemes, of our *brethrens advance* with their Army, nor of the *totall* and finall dissipation of *Byron*, hath enlarged his quarter since the last week, and is come abroad very considerably, in a *sheet and a halfe*: for you must know, he is now *principall Secretary* to the *New-nothing* of Lords and Commons at *Oxford*, and is as it were *Register*, or *Scribe* to the *Junto*, and so is able to give us a yard of news more then he did.

The reasons why Aulicus hath enlarged his quarters this week.

Aulicus turned Secretary to the New-nothing at Oxford.

If you would know how affaires are *managed* at *Oxford* in this Councell, first, sits so many Lords and Gentlemen in severall roomes, and it is infused beforehand into some of them, what they shall *agitate*, and know their *latitude* and breadth of talking, as well as suing, they may not step over their *new line of Communication*, which the private or *Junto* of *Bristoll*, *Cottington*, Priests, Jesuites, and Bishops, have drawne about them; you never saw creatures sit in such fear of speaking their consciences; for first, they are not to come neere *the Prerogative*, above a mile and a halfe.

How affaires are managed at the Oxford meeting.

New line of Communication.

Secondly, they are not to make an approach within foure and twenty score of the *Prelacie*.

The bounds of this line.

Thirdly, they are to keep full fifty paces from the tearmes of *Evill counsellours*, Papists, Priests, or Jesuites.

It would pity you to see how the poore creatures sit muzzelled, and

in chaines, like so many slaves in a Gallie: O ye Lords and Gentlemen, where is the liberty of the Subject? Where is the priviledge of Parliament? And the jest is, there is a sort of wilde phantasticall *Heads* and *Hydes*, whereof mad *Ned* is one, and they sweare his Maiestie need take no care, for they have as many Parliament Rolls *without booke*, as will serve the turne; and wilde *Orlando* or *Bridgeman* the Lawyer, undertakes to repeat all the *priviledges* of Parliament that shalbe necessary; but the old Judges, *Heath*, and the rest, *Rustals*, and Rascals of iniustice are got into their quoises of corruption, or nightcaps of false iudgement, and are at their possets every morning, since the Parliaments late *successe*, and our brethrens *advance*.

Bridgemans undertakings

Aulicus is at the *old terme* of Rebels againe, but the truth is, the *trumpeter*, was not arrived with the *grand Declaration*, till it was dispersed to his Maiesties good Subiects, and I hope the next week he will come in, and write the second part of *Brittanicus*; and yet the man would never be able to do any service for this side, for he hath disbursed all his wit for that Cause already, and he *lies* so notoriously, and if once he be knowne to have a pen in the Parliament Cause, it will undo the credit of all our *Diurnals*; onely he may be put into *Suttons* Hospitall for a decayed Gentleman, and be Curate to Master *John Durant*, whom he hath charged in the times of his prosperity, with so many Washballs.

Aulicus not knowing of the grand Declaration, useth his old tearms

He tells of one of our *Ensignes* in Col. *Potleyes* Regiment, that said he would kill the King, and sayes it hath been heard these foure Sessions, and he suffers not yet; *Aulicus*, if the *Ensigne* served under Colonell *Potley*, it may be the foolish fellow might say something in his pots, but not so much; and perhaps he meant not the King, but Generall *King*, and so he speakes in generalls, and not particulars; but I tell thee, we can lesse brooke any reall aspersion upon his Maiesty, then you; Why have we taken armes? But to redeeme and rescue him from his enemies, and his Royall reputations too: Art thou angry that he is not hanged yet? No, we value the lives of men at a better rate then you, you usually hang them first, and holds the Sessions afterwards, but we set an higher price on the bloud of the Subiect, and I know his Maiestie will approve more of this delatory way of killing, then of your *extemporary massacrings* and dispatches at *Oxford*, where Justice usually rides post, and *Heath* cannot endure the gravity nor slownesse of a foot-cloth, where he commands the liege people on the Bench.

Aulicus his report of an Ensigne.

He

He tells us of *Cornelius Burges* first Sermon in *Pauls*: *Aulicus*, it is well observed, thou sees we have not a *Cornelius Tacitus* among all our Clergy, we have the *Corneliuses*, the good Centurions, the preaching Divines, and you have all the Tacituses, the dumbe-dogs, and the *mutæ personæ*, at *Oxford*, the Doctors that are out of breath with preaching twice a yeare, for they fed so upon the Rumps of fat Capons in the time of peace, that it hath made their Divinity too greasie and grosse for the pulpit in the time of war.

Cornelius Burges.

What the Clergy at Oxford are.

He tells us, that upon the 22. of *December* the *Lords* and *Gentlemen* met in the great Hall at Christs-Church, indeed he abuses them a little, for he calls them Lords and Commons: *Aulicus*, take heed of jesting with your great *Iuntoes*, and take heed of setting up a scaffold in your *Mercury*, for they aime not at the *height* of a Parliament, but he sayes his Majestie made a *Gracious Speech* to them, we deny it not, I wish he would be pleased to speake as graciously to his Lords and Commons here, and I hope he would, were but the roome cleered a little of those Spanish Figs and Reasons, *Bristoll* and *Cottington*, and *Windebank*, &c.

The meeting at Oxford 22. of Decemb.

Aulicus tells us they all went to the *Publicke Schooles* after the Speech, the Lords to the *upper Schoole*, and the Commons into the great *Convocation house*; what do you thinke will this *Iunto* do? will they dispute, or Commence? that they have thus taken possession of the *disputation Roomes*; indeed they had need go to *Schoole* and learne a *new Lesson*, but what do you thinke will be done now they are got into the *wrangling roomes* of the University? I thinke they intend to keep a *Commencement* of Popery and Episcopacy, or a *Commencement* of State, and take the degree of a Parliament, but those Lords and other things were very ill advised, to consult of matters of Peace, in a place, where none of the *University* could yet ever agree, but have *fired* upon one another in acts of *Divinity* and *Phylosophy*.

The place of the Oxford meeting.

I heare the old Bishop of *Armagh* is *Usher* or *Chaplaine* to the Lords, and they say he is *Apostated* into reading of Letanies againe, and never preached good divinity since he went to *Oxford*, this is the unhappy man, the reverend *Will* with Wispe, that hath led so many wrong; but *I* never admired him, for is it not as possible for the B. of *Armagh* to commit fornication with the whore of *Babylon*, as for his lusty brother in Ireland to commit you know what with the little boyes after Catechisme & Confirmation I wonder men should dote so upon a gowne, and a Cornered Cap in Divinity, as if it were round and infallible, and I observe too, that God will not honour this *generation of Bishops* with so much as a *vote* in this *Reformation*; shew me a Bish now, but is either in his *Conclave* at the Tower, or in his *Tub* at *Oxford*, save onely that is moulding away in his *Taffety hat* in a private roome in the City; you may see the marke of the beast is upon them, and they are uncleane, and he that was Bishop of London, and once Lord Treasurer, or the *Iudas* of the Kingdom, for he carried the bag, but I will get out of the Cardinalls company, and at *Aulicus* againe.

Bishop of Armagh.

The Bishops have no hand in the Reformation.

He tells us, that they have no *divisions at Oxford*, a signe of a very bad Cause, for the conspiracie is firmest, where the Plot is wickedest; they tell us of ours, and reckon up Sir *William Waller*, and Colonell *Stapleley*, but I know no such difference: you see they faile in the very van of their story, and there is a lie of imitation, but they tell us of the Earl of *Denbigh*, Mr. *Pureley*, of the Earl of *Kimbolton*, and the Lord *Willoughby*, of the Lord *Say*, and the Earle of *Stamford*: *Aulicus*, alas, we are but disputing and arguing our affaires sometimes, yet you see our businesse goes on, *Byron* is routed nevertheless, and *Arundell*, Castle is in Sir *Williams* possession nevertheless,

 with

in chaines, like so many slaves in a Gallie: O ye Lords and Gentlemen, where is the liberty of the Subject? Where is the priviledge of Parliament? And the jest is, there is a sort of wilde phantasticall *Heads* and *Hydes*, whereof mad *Ned* is one, and they sweare his Maiestie need take no care, for they have as many Parliament Rolls *without booke*, as will serve the turne; and wilde *Orlando* or *Bridgeman* the Lawyer, undertakes to repeat all the *priviledges* of Parliament that shalbe necessary; but the old Judges, *Heath*, and the rest, *Rastals*, and Rascals of iniustice are got into their quoises of corruption, or nightcaps of false iudgement, and are at their possets every morning, since the Parliaments late *successe*, and our brethrens *advance*.

Bridgemans undertakings

Aulicus is at the *old terme* of Rebels againe, but the truth is, the *trumpeter*, was not arrived with the *grand Declaration*, till it was dispersed to his Maiesties good Subiects [illegible] ...t week he will come in [illegible] ...et the man would never [illegible] ...th disbursed all his wi[illegible] ...ly, and if once he be [illegible] ...it will undo the credit [illegible] *Suttons* Hospitall for a [illegible] *John Durant*, whom [illegible] with so many Wash-[illegible]

Aulicus not knowing of the grand Declaration, useth his old teams

TIGHTLY

BOUND

[illegible] Regiment, that said he [illegible] these foure Sessions, [illegible] ...rved under Colonell [illegible] ...thing in his pots, but [illegible] but Generall *King*, [illegible] but I tell thee, we [illegible] ...Maiesty, then you; Why [illegible] But to redeeme and rescue him from his enemies, and his Royall reputations too: Art thou angry that he is not hanged yet? No, we value the lives of men at a better rate then you, you usually hang them first, and holds the Sessions afterwards, but we set an higher price on the bloud of the Subiect, and I know his Maiestie will approve more of this delatory way of killing, then of your *extemporary massacrings* and dispatches at *Oxford*, where Justice usually rides post, and *Heath* cannot endure the gravity nor slownesse of a foot-cloth, whe[illegible] the [illegible] people on the Bench.

Aulicus his report of an Ensigne.

He

He tells us of *Cornelius Burges* first Sermon in *Pauls*: *Aulicus*, it is well observed, thou sees we have not a *Cornelius Tacitus* among all our Clergy, we have the *Corneliuses*, the good Centurions, the preaching Divines, and you have all the Tacituses, the dumbe-dogs, and the *mutæ personæ*, at *Oxford*, the Doctors that are out of breath with preaching twice a yeare, for they fed so upon the Rumps of fat Capons in the time of peace, that it hath made their Divinity too greasie and grosse for the pulpit in the time of war.

Cornelius Burges.

What the Clergy at Oxford are.

He tells us, that upon the 22. of *December* the *Lords* and *Gentlemen* met in the great Hall at Christs-Church, indeed he abuses them a little, for he calls them Lords and Commons: *Aulicus*, take heed of jesting with your great *Iuntoes*, and take heed of setting up a scaffold in your *Mercury*, for they aime not at the *height* of a Parliament, but he sayes his Majestie made a *Gracious Speech* to them, we deny it not, I wish he would be pleased to speake as graciously to his Lords and Commons here, and I hope he would, were but the roome cleered a little of those Spanish Figs and Reasons, *Bristoll* and *Cottington*, and *Windebank*, &c.

The meeting at Oxford 22. of Decemb.

Aulicus tells us they all went to the *Publicke Schooles* after the Speech, the Lords to the *upper Schoole*, and the Commons into the great *Convocation house*; what do you thinke will this *Junto* do? will they dispute, or Commence? that they have thus taken possession of the *disputation Roomes*; indeed they had need go to *Schoole* and learne a *new Lesson*, but what do you thinke will be done now they are got into the *wrangling roomes* of the University? I thinke they intend to keep a *Commencement* of Popery and Episcopacy, or a *Commencement* of State, and take the degree of a Parliament, but those Lords and other things were very ill advised, to consult of matters of Peace, in a place, where none of the *University* could yet ever agree, but have *fired* upon one another in acts of *Divinity* and *Phylosophy*.

The place of the Oxford meeting.

I heare the old Bishop of *Armagh* is *Usher* or *Chaplaine* to the Lords, and they say he is *Apostated* into reading of Letanies againe, and never preached good divinity since he went to *Oxford*, this is the unhappy man, the reverend *Will* with Wispe, that hath led so many wrong; but *I* never admired him, for is it not as possible for the B. of *Armagh* to commit fornication with the whore of *Babylon*, as for his lusty brother in Ireland to commit you know what with the little boyes after Catechisme & Confirmation. I wonder men should dote so upon a gowne, and a Cornered Cap in Divinity, as if it were round and infallible, and I observe too, that God will not honour this *generation of Bishops* with so much as a *vote* in this *Reformation*; shew me a Bish now, but is either in his *Conclave* at the Tower, or in his *Tub* at *Oxford*, save onely that is moulding away in his *Taffety hat* in a private roome in the City; you may see the marke of the beast is upon them, and they are uncleane, and he that was Bishop of London, and once Lord Treasurer, or the *Iudas* of the Kingdom, for he carried the bag, but I will get out of the Cardinalls company, and at *Aulicus* againe.

Bishop of Armagh.

The Bishops have no hand in the Reformation.

He tells us, that they have no *divisions* at *Oxford*, a signe of a very bad Cause, for the conspiracie is firmest, where the Plot is wickedest; they tell us of ours, and reckon up *Sir William Waller*, and Colonell *Stapleley*, but I know no such difference: you see they faile, in the very van of their story, and there is a lie of imitation, but they tell us of the Earl of *Denbigh*, Mr. *Purefoy*, of the Earl of *Kimbolton*, and the Lord *Willoughby*, of the Lord *Say*, and the Earle of *Stamford*: *Aulicus*, alas, we are but disputing and arguing our affaires sometimes, yet you see our businesse goes on, *Byron* is routed nevertheless, and *Arundell*, Castle is in Sir *Williams* possession nevertheless,

 with

with so many Gentlemen and Commanders, and *Coventry* holds out, and the Lord *Say* advises, and the Earl of *Stamford* laughes at ye in *Oxford*, and is boon-courage and our Brethren of Scotland have summoned *Alnwick*, and Sir *Edward Deering* is come back, and so will *Hopton* too, if you look not to him.

So though we are sometimes divided, yet it is but like the parting of so many streames, which though they take severall Channels, yet they all run into the main, wee all meet in the publick.

Ordinance of Parl.

He tells us of of an *Ordinance of Parliament*, given to the Earle of *Manchester*, for *dissolving* Masters and Fellows of Colledges in *Cambridge*, and is it not time? for the Colledges were growne very Abbies, and Prioties; Oh the Pottle pots of Sack and Claret: Oh the double luggs of Ale, which have frequented those Learned Cloysters! and usually the Master, he had a wife, and a Daughter or two, and they kept a Monastery, or Nunnery in a part of the Colledge, and those were such carnall arguments to the young *Scotists*, and *Thomists*; and you will not beleeve how the Fellowes, and the yong Friers would resort to the Masters lodgings, and what *logick* they would use to prove *simple Fornication* lawfull, and what divinity they had for *illegall Copulations*; Oh! there was *Martyn*, Master of Queens, one that *commenced* as high a degree in Luxury as any, and *Cousins* of Peter-house, that was made up of oathes and Popery, and *Beale* of *St. Johns*, that was all pride, and Prerogative, and *Bowbridge* and *Love* of Bennet, the two learned Neutralls of *Cambridge*, that have been taking a nap, and sleeping at our Distractions; I am amazed at these Learned Things in scarlet, that they look not red in the face, as well as the Gowne, thus to withdraw their hands from a *Reformation*; were *Fewell*, and *Martyn*, and *Bucer*, and *Cranmer* alive, they would be ashamed to owne these codlings of *Cambridge*, these medlers of Divinity; but I miscall them, for they will not meddle in Divinity as they ought to doe; Who have only so much learning, as to puzle themselves and others, but none to resolve either, who are only able to distract, but not to satisfie a Conscience, I am ashamed that these *Jonahs* should be sleeping thus under the deck in a storme; but the Assembly is better without these Meteors, and rotten starrs, they would prove but *Featley juniors* at the best, and this character I have justly branded their worships with.

A character of some Masters of Colledges.

A Letter signed.

Hee tells us of a *Letter signed* by divers, to the Lord of *Essex* for peace, and I shall tell him, that his *Excellencie* hath wisely and nobly sent them their desires in the *Covenant* and *Declaration* of both Kingdomes, which are the onely means for making a *Peace with truth*, and for any other *Peace*, it is but a painted, a Popish, a prelaticall *Pease*, but doe ye observe, they write to his *Excellency*, and in such Rhetorick, as if the University *Orator*, or *Aulicus* had penn'd it, and they take no notice on a Parliament, this is a pure *stratagem* to divide us, and to win a good opinion in our *Generall* by such an addresse, who scornes the designe, and is too wise and faithfull to be taken with these *Oxford* toyes: I could have told you the Letter, but you may imagine it as well, you know the stream of the Court, and that University.

L. Grey of Wark, and Mr. Speaker. Common Counsellmen.

He tells us of the Lord *Grey of Wark*, and Master Speaker, and Master *Crowde*, all men of such publike and eminent qualifications, that his blots are but foyles, and moles, and staines to set off the lustre and glory of their deserts.

He tells us of the City, and jeeres the *Common Councellmen*, with their Petitions, calling them the Copy of the originall of the close Committee; *Aulicus*, we can tell you of your originall too, but it is your originall sinne, of which all your actuall blas-

blasphemies, and Idolatries, and prophanations, are but Copies; but what can you say of the City or Common Councell? they are famous to all generations, and their adventures in this cause will make up a Chronicle, as large as *Speeds*.

He tells us of some *little feates* done of late by their forces, but he had not then heard of the great victory of *Fairfax* and *Brereton*, which makes such a noise, that his little ginglings can not be heard, for his conquests are little larger then in *Decimo sexto*, *Item*, such a Trooper taken with five shillings and three pence half peny in his pocket: *Item*, five more taken, whereof three are in scarlet breeches, *Item*, one Dragoone in an old plush dublet, I thinke this is much about the size of his Catalogue; but I have done with *Aulicus*, and now I publish to all our party, let not our victories counsell us into any security, or lesse preparations, lest we betray our mercies, dancing after the musicke of our successe, and forgetting what we have to do. *Small actions.*

The Intelligence.

HIs *Excellency* hath dispatched an *Answer* in paper, farre above the message he received in parchment from *Oxford*, adding, that he will spend the best blood in his veins if they return not, & believe it, there is not a drop of that noble blood but will congeale for posterity into rubies and precious drops, for never did there more crimson *faithfulnesse*, more honourable and purple resolutions flow in the veines of any Generall. *His Excellencies answer.*

There came at the *taile* of the *Parchment*, a list of the *Iunto-men*, for it is not fit they should be honoured with the shadow of a Parliament, nor gilded with such a famous notion, I shall give you some of the names, and because perhaps they are better known to me then to many, I shall give you some memorable touches, for you know it is my fashion never to conceale the vertues of any.

A Summe of the List. *A list of the Oxford Junto.*

Item, Sir *Ionas Strangeways*.

Item, *Gibes Strangeways*.

Strange wayes indeed, such are your *Oxford* wayes, your Popish wayes, your Cavaliering wayes, your Prelaticall wayes, burning of Townes, plundering of Subiects, bringing over Irish Rebells, these are all of that family, all strange wayes, very strange wayes. *2. Strange-wayes.*

Item, Sir *Thomas Smith*, this is neither a *Goldsmith*, nor a *Coppersmith*, but a *Blacksmith*, a *Tom Smith*, an advancer of Popery, one that strikes with a great hammer at *Oxford* I assure you. *Sir Tho. Smith.*

Item, *Ioseph Iane*, an Hermophridite, halfe a man, and halfe a woman, do ye not thinke this will be a goodly *Iunto*, that is compounded of such *Iosephs*, and *Janes*, *Hearies*, and *Henriettas*. *Joseph Jane.*

Item, *George Faigne*, and this *Faigne* hath done them mighty service, for they are beholding to *Faigne* for all they say or do, they *faigne* a Protestant Religion, they *faigne* Treaties of Peace, they would *faigne* a Parliament, but it will never get beyond a *Iunto*; in a word, they are ever and anon consulting with Master *Faigne*. *George Faigne.*

Item, *Robert Holborne*, the Counsellour, and the evil Counsellour, this is a Rashor of my Lord *Bacon*, my Lord *Cooke* hath not a worse report, then I could justly make of this man; this man is a Lawyer, and pleades cases at Oxford, and I thinke we have furnished him with some of late; I pray you *Robert Holborne*, what say you to Baron *Byrons* *Robert Holborne.*

Eyrons case, what say you to *Newcastles case*, to *Newarks case*, to *Iermins case*, to *Bristols case*, and to *Cottingtons case*, and to the *Bishops case*, are they not all in *pari casu* cases thinke you? what say you to your *own case* for all you are a Lawyer? oh had you halte the integrity of our faithfull master *Prin*, that hath defended our cause with his pen as valiantly, as our best Commanders with their swords, a protomartyr in the worst times, and a champion in the best.

Doctor Parey. *Item*, Doctor *George Parey*, an excrement of *Iustinian*, a Malignant Civilian, once Chancellour, and the preferment made the little man so hold up his head, that he lookes as if he were alwaies ayming at some honourable busines, and levelling to be Judge of a Court, he is very popish, and Irish, that is his qualification.

John Polewheele. *Item*, *John Polewheele*, or *Iack Po'ewheele*, a necessary toole in the *Iunto*, for at Oxford all are upon wheeles now, and Poles, and Jacks, turning, and moving, and resting in no place.

Tho. Lower. Item, *Thomas Lower*, of the lower house.

Ned Hyde Item, *Ned Hyde*, another collup of the Lord *Bacon*.

Item, *William Poole*, as popish as the Cardinall his names sake.

Item, *Richard Arundell*, you never knew an *Arundell*, but he was almost an errand Papist.

Item, *Robert Walker*, This is one of the Walkers in the wayes of popery; this *Walker* is nothing allyed to Mr. *Clement Walker*, that faithfull servant to the publike, and lover of his Countrey.

Doctor Turner. Item, Doctor *Turner*, I know many of his Kindred, some are honest men, and turn round, Earle of *Holland*, Earle of *Bedford*, Lord *Lanerick*, Sir *Ed. Deering*, all Turners, but honest men.

Colonell *Hurry*, colonell *Goring*, sir *Marmaduke Langdale*, Marquisse of *Ormond*, besides many other commanders, all Turners, but sir *Hugh Cholmley* is turning round, and so I hope he will prove but a Turner of the halfe blood, and one of the honest Turners, yet for all that, sir *Henry* the younger Brother deserves the Land, for I hold him both faithfull and valiant, and he inherited most of the honesty sir *Hugh* should have had.

Item, sir *Henry Killegrew*, halfe brother to our sir *Peter*, if I be not mistaken.

Ric. King. Item, *Richard King*, or King *Richard*, for he is very crooked in his wayes, and hath a shoulder that stands up for supporting popery, and the prerogative.

Rich. Seaborne. Item, *Richard Seaborne*, Cosin Germin, once removed to *Taylor* the Waterman.

Thomas Tompkins Item, *Thomas Tompkins*, of the same line with him that was hanged.

Sir Sampson Evers. Item, sir *Sampson Evers*, that hath been so often at Masse with the old Lord his uncle, in the little room on the backside of the House of office, in the north, he knowes where.

Sir John Culpeper. Item, sir *Jo. Culpeper*, a good able man, were he honest, this is he that hath had some little pinchings of Conscience, and hath had a fit of the Collick in his soul, for his staying at *Oxford*, and I hope we shall shortly see him, if that were his own hand, that came the other day to a friend of mine.

Endym. Porter. Item, *Endymion Porter*, one that is an inch thick of popery upon the rib.

Hen. Bellasis. Item, *Henry Bellasis*, sonne to bald *Falconbridge*; the popish Baron; this *Henry* was once a great pretender to the good of his Countrey, but *Bearman* the popish priest his Tutor and Chaplain, did so Altar him, and Alter him, that his judgement never since had a sound bottome either for State or Church to stand upon.

Item

Item, Sir *George Wentworth*, one of the last Lord Deputies kindred, to whom he bequeathed a legacy of his pride and malignity, and he hath enjoyed it ever since, this *George* was alwayes untrussing, when he should have led up his Regiment. Sir Geo. Wentw.

Item, *William Mallory*, an old Cobweb, that used alwayes to hang in former Parliaments, till he was swept out of this: hee is one that knowes no more what belongs to the state of this Kingdom, then his fallow dog, or *Ringwood* his hound, for he never followed other designe then Hawking and Hunting in his life, and *Jack* his son is just such another, and both of their great Grandfathers Religion, *Henry* the Eights protestants. William Mallory.

Item, *John Whistler*, and I think *John* and the rest of the *Iunto*, may all goe whistle shortly. John Whistler.

LORDS.

The Weekly Intelligencer (for this and the perfect Diurnall are the best in relations of newes of all the rest) hath made a very good observation on the situation of the Lords, that they sit lowest, an ill Omen; I shall give you no character of them, for I expect divers of them shortly, if they be but as good as they promise in the Tiffany; Reader, you will little thinke to see *Cottington* wearing the Spanish cloake on one shoulder, and *Bristoll* in a new gold chaine trammelled with the Protestant Religion, I dare speake but in clouds yet, you will hear more, there are *Strangeways* at Oxford, there is both *George* and *Giles*.

And for *Hertford*, and *Dorset*, and *Richmond*, and *Leicester*, *and Berkshire*, and *Newport*, and *Paget*, they are all determined, and resolved, I will say no more, nor discover further, but you will see Master *Turner* have a goodly kindred. Hertford, &c.

For *Jermine*, though he be named the last man among the Lords, yet he is the first man among the Ladies, he intends for the bogs of Ireland. Jermin.

The Lady D' *Aubigny* writ a Letter to the Earle of *Bedford*, but I dare not censure, for that may be done in a wicked stratagem from her, to write him out of opinion here, and on purpose to be intercepted, these are Spanish Raisins, though not figs; if we see any cause for it by that Earles demeanour, there will be more ground, in the meane time let us think fairly. Lady D' Aubigny.

Some Letters are intercepted super cribed to *Digby* and *Nicholas* from Forraigne parts, they say Denmarke is so puzzelled, and France too, by the Swedish designe, that nothing but Spaine can helpe, and the *prince of* Ireland, but I hope his Majestie will not give away Crownes for pieces of Eight, for pistolets, Carbines, and pistolls. Letters intercepted.

Sir *Edward Deering* is returned ye all know, and intends honourably to publish himselfe to the world, I ever thought it was pity *Oxford* had one from us of such Excellent parts. Sir Edw. Deering.

I doe heare the Earle of *Holland* is about to set forth some Declaration at this time, I am very glad to heare that he will satisfie the longing expectations of many, for I doe not like these dormant Lords; he hath a very noble brother, the Earle of *Warwicke*, for beleeve it, that Earle, our Admirall, is one of the first in the list of the preservers of our Religion and Kingdome, and we have found him faithfull and honourable in both elements both by Sea and Land.

The effects of the late victory.

Sir *Thomas Fairfax* and Sir *William Brereton* are too high for any title that I can give them, this victory hath cut the sinew of the Irish designe, taking one thousand five hundred Commanders and common souldiers, six peece of Cannon, twenty two Colours, with the *Irish Baggages*, and their long skeines.

The grand Declaration.

The *grand Declaration*, wherein the two Estates of England and Scotland have contributed their wisdomes and mercies together, doth open a doore for receiving such as returne, I wish all that desire a speedy peace and happinesse, to come in while the doore is open, for after the first of *March* it will be lockt againe.

The next news is, our Commanders in chiefe are all unanimous, I hope we shall never be so unhappy as to let emulations, or any respects undo us in the behalfe of our enemy, we see England and Scotland are one, City and Parliament one, and why not all one?

A good and profitable advice.

One piece of news I had forgot, the Countrey know little of Declarations, or Parliaments successe, I could therefore wish the Estates of the Kingdome would annex their Commands for the reading them in all Churches, for the City knows enough already, and the Countrey too little.

Doubt.

I am now in the old trod againe: Whether is it lawfull to take armes?

Satisfaction.

Yes, for seeing all Courts are enabled to prosecute the Delinquents by force, much more a Parliament, the grand Court; else it were in a weaker capacity then all: nor do we take armes against our King, but those about him, Papists, &c. and if he will needs involve himselfe into their ruine, we can onely pray, and sigh for the misfortune of our King, doing still our duty to the Kingdome.

Printed according to Order, for *G. B.* and *R. W.*

MVSEVM BRITANNICVM